

DELECTABLE demaundes, and pleasant

Questions, with their seuerall Answers,
in matters of Loue :

Naturall causes, with Morall and poli-
ticke deuises.

Translated out of French into English.



L O N D O N

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To the studious and well *disposed youthes of England.*



HE learned Poet *Horace*, minding to bestowe the true prise of wisdom vpon him that is most worthie, saith that hee by good right doth deserue the same, which can best skill how to knit & ioyne profit and pleasure together. For those two things bee as it were vncoupleable, forasmuch as the gods, as *Hesiodus* doth witnesse, would that profit were daily accompanied with sweat and travel: and that commōly the end of pleasure is sower and bitter. He therefore of good right is to be termed a passing good workeman, which can with suche fastnesse of consent incorporate and vnite them, as the one may still interchaungeably ensue and rise of the other. To which intent (notwithstanding their diuersitie of opinions) the auncient Philosophers altogether endeoured, seeking euery one after his veine, in such sort to pollish and beautifie that most excellent portion of vs, the minde, as prepared the

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better to receiue the print of vertues seale, we might in this race of frailtie clime to some degree (at least of true happinesse and sound felicitie. But because the name of vertue is of such maiestie, as at the first view it would dash and dismaie her first and feeble beholders, certaine Philosophers casting aside their frostie beards, and other such ceremonies of Philosophicall shoue: with louing care to cherish and maintaine those soft and gentle mindes, that could not yet well brooke the painfull brunts of scholler-like customes: haue deuised certaine pleasant confectiōs (as it were wherewith to sauce and sweeten the studie of Philosophie,) handling each part thereof so familiarly, that the most wilde and haggard heades were oftentimes reclaimed to harken and follow their wholesome Lessons. And so the Phrigian fabler *Aesope*, giuing fained speech and conference of talke to creatures vnreasonable, vnder cloake and colour thereof, left vnto the reasonable most necessary precepts of all humanitie and morall dutie. The like hath bene done from time to time by a number of noble Poets, who in their fabled forgeries (if they bee well marked) haue vttered all maner of most deepe and profound learning, I speak not of the Comike writers, who pretending but sport, by pretie contriuement of parts and persons, teach howe to beare our selues towardes all sorts, and specially to shun the cousoning trappes of those that are numbred amongst the vilest kinde of people. Which selfesame fruit is also to be gathered
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of these our common plaies and shewes, which grounded (after a sort) vpon the rules of Philosophie, dowhet & sharpen the wittes of the lookers on: euen as the Barriers, Tilt, Torney, wrestling, leaping or running, do by vse strengthen the lims, and frame the bodie better and more able to discharge, when neede shall earnestly require their office of armes.

In respect whereof, hauing fallen into my hands of late, a certaine French booke, the worke sure of some learned and skilfull writer, driuing principally to the like good purpose, deemed it could not be, but labour woorth, to spende some vacant dayes, in teaching it to speake our mother English tongue. Especially for that in full perusing the same, I found he had so handsomely by way of question, couched together the most behoueable points of all Philosophie, as to the diligent Reader mought needessly bring with it exceeding rich encrease, both of profit and pleasure. The rather truly, because in order of his Treatise, not intermedling with the particular dutie of any calling or estate, he generally concludeth of matter not impertinent to all degrees. So that leauing the rawnesse of the infant and childish yeares to the care and correction of their nourses and schoolmaisters, beginneth to shape his first precepts to the best aduantage of that age which (as it is most disposed to the vanities of loue, so most likely to bee abused and miscarried by the same) may heere in some part learne to knowe and eschue the

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tempting deceits of that Boyish god, and his blinde disciples. From thence leadeth hee vs into the darke storehouse of natures secrets, where with open eies perusing the weake condition of the worde and and worldly thinges, yea and of vs our selues, for whose sake they were principally ordeined, may remaine thereof both more mindfull and thankfull to our Creator. Lastly, he bringeth vs to the fountains of good nurture, teaching not onely in priuate cases of our own liues & houses, but in common wealth matters also, to giue such verdict of things incident, as amongst the wise and sagest gouernors, shal make vs esteemed not altogether ignoraunt or emptie of good vnderstanding.

All which things, although it is not vnknowne, may by the learned bee picked out of the workes of the old and autentike Clarkes, yet for so much as falleth not to all men such opportunitie, as whereby to rake vp their so huge and infinit volumes, it is to be hoped, the greatest number, those specially whose good spirite mooueth rather to giue their leasured houres to some vertuous exercise, then to idle (and for the most part dispraisable games) will with such equitie vse and consture this Englishing of these brieue collections, as of a labour louingly vndertaken, both for their delectable recreation of minde, and profitable helpe of studie, wherunto he wished vniuersally most happie successe, till for the further benefit of them that fauour the reading of the scriptures, which (truth to say) all men aboue all things
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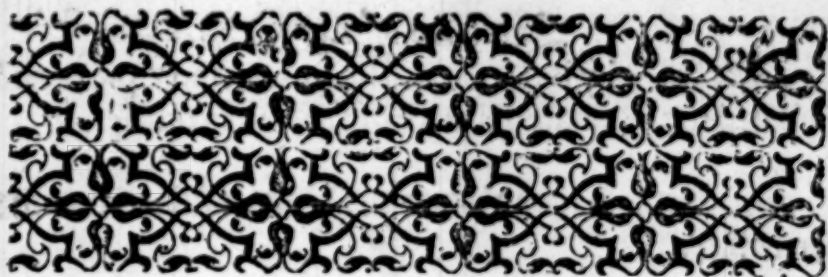
ought to fauour, shall heereunto also bee annexed
the like Questions of Diuinitie, right pleasant, fa-
miliar, and most necessarie.



THE BIBLE

THE HISTORY OF THE
JEWISH NATION
FROM THE FIRST
TO THE LAST

THE HISTORY OF THE
JEWISH NATION
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Questions of Love, and

the Answeres.

Question.



HERE OF doth it come, that Ruffians, Iesters, and common Dauncers, be lesse subiect to Loue then other?

Answer. That may come by the continuall familiaritie that such men haue with women: in whom they haue no pleasure for respect of loue, or whose familiaritie both make loue loathsome or out of taste.

Quest. What is the cause, that he that loueth feruently is soone angrie?

An. Because the spirits and humors of Louers be very hote, and boyle continually.

Quest. How commeth it to passe, that an amorous woman is so curious to be finely apparelled and decked?

An. She doth it to increase and set forth her beautie, thereby to subdue and drawe those vnto her, that bee most beautifull and desirous to Loue.

A

But

quest. But why be rough and hairie men more prone and disposed to the amorous battell of Loue, then other?

An. Because they abound and be moze full of humors then other.

quest. What hath moued certaine Greeke Poets to say: that Loue is the moste excellent amongst all the heavenly Gods?

An. It is perchaunce because there is no Philosopher that both teach the maner of mans life so well as he, or maketh man moze practise or quicke spirited.

quest. But why hath Loue bene esteemed a God?

An. Because he maketh an Idiote to speake well, a coward to be bolde and hardie, a melancholike man ioyfull, a heauie and slothfull man prompt and readie to all enterprises, be they neuer so great. Or else he is made a god, for man to excuse himselfe, and to cast vpon Loue all that, which by the same he hath done and sustained.

quest. Why be Louers so desirous of corporall and bodily beautie?

An. Because beautie (as auncient Poets do affirme) both please the Gods, is agreeable to men, is not loathsome nor heauie to him that is indued therewith, but desired as boue all thing that may be wished.

quest. What is the reason and cause of Nosegayes, Garlands of floures, and greene boughes, wherewith Louers be wont to adorne the fronts of their Ladies lodgings?

An. It is to honoz them as their gods on earth, and to shewe

theſe that ſuch ſolegates, Garlandes, and May bougheſ, do ſerue for the ſpoyle and triumphes of their Ladies, and for true ſignes of the ſervice and deuotion of their louing ſeruants.

queſt. But whereof commeth it that we dreame ſeldome of the thing that we loue?

An. All Louers being toſſed and vexed with diuerſe thoughts, cannot ſtedfaſtly graue and ſettle any one thing in their fantaſie: for their thoughts be like the circles and bubblings of the water, which are diſſipated the one by the other.

queſt. From whence commeth it, that certain Louers vpon the view and ſight of their Ladies, do bluſh?

An. It riſeth of the blood and ſpirits which aſcend vppwards, whereof the face, full of pores of any part of the bodie, doth charge it ſelfe with colour. It may be alſo, that it proceedeth of a ſingular reuerence that they beare to their Paramours.

queſt. But why do they afterwards waxe pale?

An. There is no true lover but is troubled with ſome diſquiet or contrarietie. If the cauſe then of his paine doe preſent it ſelfe before his eyes, the ſame doth eaſily growe and increaſe. And ſo Nature retiring vnto the inward parts, as into her holde or ſort, carrieth with her both the blood and ſpirites, leauing the ſuperior partes without any colour.

queſt. How chaunceth it, that barrene and vnfruitfull women be more hote and prompt to loue, then they which are fruitfull and beare children?

An. Becauſe that ſuch do moze abound with ſeede, and do purge themſelues of their naturall diſeaſe leſſe then other doe.

Quest. Why do Louers delight to beare in their handes
Nosegaies and Apples?

An. All Louers haue desire to enioy and possesse the
floure and the frute of others age and beautie, wherein they
reioyce, whensoever they see the same. And so be amorous
both of floure and frute, and of al such beautiful things that
they see.

Quest. But why bee Louers for the most part readie to
weepe?

An. More Louers continually bee pricked with some
paine, and feeble cause whereof to complaine, being of pas-
ture, fearefull, suspicious, iealous and troubled, so that it is
no maruell, if such and the like passions do proueoke them to
teares.

Quest. What meaneth it that Louers be continually as it
were in a fire?

An. The affection of loue doth moue and trouble their
spirits, which doth raise in them this heate.

Quest. Why be women more prone to Loue, then any
other creatures at all times and seasons?

An. Nature hath indued them with more delicate tou-
chings, and with more moderate complexion then other.
Besides this, they be of complexion hote and moist: a thing
verie proper and requisite to Loue.

Quest. How commeth it, that men take no pleasure in
the plaie and game of Loue, when they haue hilt to make
water?

An.

An. Because even then the Conduites are full : and that which is full of moistnesse cannot receiue other humo^r. It may be also, that the heauinesse and weight of the vyne both restraine and stop the conduit from whence the sēde both issue and come.

Quest. Wherefore is the pleasure of Loue, greater then all other pleasures that may be imagined?

Answ. That cometh of the Sperme whiche passeth through all the partes of the bodie, yēlding vnspakeable pleasures to the other members.

Quest. How chaunceth it, that men of melancholicke complexion be more liuely, then other in combat of Loue?

An. The windie passions whereof they be full, be causes of the same : which make them moze wakefull and disposed thereunto.

Quest. Why do Phisitians praise mediocritie or sildome vse of Loues desire?

An. Because the same both lighten the bodie, reioyce the spirits, comfort the braine, recreate the senses, and expelleth from them all accidents proceeding of melancholike humo^rs. Excesse also is to be blamed, because it both weaken the bodie, and is hurtfull to the sight.

Quest. Why dooth Nature giue to Loue so great pleasure?

An. For preservation of mankind, which through the same is continued.

Quest. Why do they soone grow to graie haire, which be much giuen to Loue?

An. Because they expel from them their natural heat, whereby life is conserued and mainteined.

quest. Why doth the haire of the head and eyebrows of those that be fornicators and lecherous soonest fall?

An. The game of Loue doth maruellously coole the superiour parts, which being made bare and void of blood and spirit, cannot digest that which doth nourish the same. And so the vapours proceeding of digestion, be not sufficient and able to engender haire of the head and eyebrows.

quest. Wherof commeth it that Louers care not to spend the whole night in loue.

An. Euery vehement passion doth wholly draw a man thereunto, and suffereth him not to giue himselfe to any thing else, but to that whereof he thinketh, and whereupon he bendeth his fantasie.

quest. Why bee Louers so carefull of the sight and amorous lookes of their Ladies?

An. All Louers be wout to suffer themselves to be sed with suche allurements, and there is no part of the bodie that doth so well manifest and declare the interioir passions of the minde as the eyes. Also we say, that the eyes are the true harbozoughes of the heart. And thereof it commeth, that when one kisseth the eyes affectionously, as a thing desired: It seemeth that he kisseth the thought, and the soule it selfe. Wherof certain Poets, with good reason haue written that Loue borroweth his arrowes from the eyes of Louers, to serue himselfe against themselves.

quest. What doth moue the Poets to faine *Venus* to bee of Massiue gold?

An. That may bee by reason of her rare and excellent beautie.

beautie, or else because she is so much desired as gold, some assigne the cause vpon the great summes of gold that Louers do consume and spend vpon Loue.

quest. What is the cause that Louers do vse so to forswear themselves?

An. Loue doth laugh at such periuries, Louers therefore desirous to serue their God, do sweare continually. Or else it proceedeth of a certain lightnes caused of diuers thoughts which do rise in their mindes.

quest. How chanceth it, that men leaue not to loue a woman, althogh through age, or some other accident or chance, she waxeth ill fauoured and foule?

An. What commeth of loue, which is blinde, and being blinde, cannot know or iudge the imperfections of other. But how should he take knowledge of that which he cannot blame. And how can he blame that which he is constrained to embrace and wholly to pursue?

quest. From whence commeth it, that most commonly we be giuen feruently to loue, not those onely of whom we neuer receiued pleasure, but those also whom we neuer saw?

An. Euery one beareth the Image of his minde in his face, and therof may be gathered some signe or token of the wit and nature of the person, by meanes whereof, we may coniecture whereunto she is most enclined, which is the verie spring and beginning of naturall amitie or hatred.

quest. How chaunceth it, that diuers men cannot obtaine the grace and fauour of their Ladies, although they do serue them, honor them, and adore them?

An.

An. Because (as Aristotle saith) there is nothing in them woꝛthie to be beloued. But what man is he so voyde of Natures grace, but hath somewhat in him woꝛthie of Loue?

Quest. But what is the cause that some Suters bee better beloued of their Ladies then other some?

An. The Ladie enriched with beantie and good manners, is like vnto the Sunne that doth euery where equally extend his beames, which notwithstanding are receiued vnequally, of some moze, of some lesse, after their capacitie. The starres also therein do beare some rule, so that after the saying of Diogines the Stoique, the signes common to two persons, that is to say, vnder which the one & the other shall be bozne, and those signes agreeing, do cause the wills of the same two persons to be ioyned and vnited.

quest. Why be these little and pretie angers and fallings out which chance amongst Louers, the refreshing and renewing of Loue?

An. That shall euer be, because Loue is the flame that will go out and dye, if it bee not blowne and oftentimes moued: Or else we may well say, that the moze the thing which we desire is denied, the moze we desire it.

quest. Wherof commeth it, that we be ashamed to communicate to other our desire and lust to the combat of loue, and of other appetites and desires, as to drinke, eate, sleepe, and such like, we be not ashamed?

An. Because that the same carnall affection is not so necessary nor profitfull for this life as the other appetites be.

quest

quest. Whereof commeth the diuersitie of weapons wherewith Loue is wont to wound men and women, fishes, birds, and other foure footed beasts?

An. Of the diuers nature of things that he assaileth.

quest. You will say, that beautie failing, loue decreaseth.

An. I would say yea, because Loue is no other thing but a desire of beautie.

quest. Whereof commeth it, that a man being touched with loue, cannot ridde himselfe of that passion by any dexterity, policie or witte?

An. Loue is a certain estate and plight that doth wray and solde the minde of man, and with a certaine sweet motion doth transpourt him into the thing by him desired. This affection riseth by the contemplation and iudgement that he hath of beautie, which causeth him to conceiue in his spirit and minde such adimiration and desire, that whether he will or no he is caught in the Ginnes and Pettes of loue.

quest. VVhat reason haue certaine people of the North parts, to see the with water a certaine stone called Gagates, causing their spouses before they lye with them, to drinke thereof?

An. That is to knowe whether they haue made any fault or not before. For the propertie of that stone is suddenly to force them to make water that haue endured and suffered the act of man.

quest. VVhat is the cause that women which be of verie hote nature cannot conceiue?

An. Great and vehement heate doth destroy and corrupt the seede, and therefore they which be very hotte, are commonly fruitlesse and barren.

Quest. Why do some women loue men that bee blacke, and other, those that be faire and well coloured?

An. Women of feeble sight loue them that bee blacke, because blacknesse doth ioyne and vnite the sight too much disparkled, and by this meanes doth comfort the same: Where else we may well say, that euery thing doth loue and desire his like. They therefore which be hote of nature loue them that be blacke, because they be more prone to heate. Other which be of colder nature do loue them that be white, because they be of cold complexion, the mother of whitenesse.

Quest. Wherefore haue the auncient compared loue to drunkennesse?

An. For nothing else, but because it maketh men, (which before were cold, heauie and couetous,) lustie and liberall.

Quest. Wherefore do not common harlots conceiue: or if they do, it is very sildome?

An. The diuersitie of the seedes doth let conception, and causeth that the same cannot be retained.

Quest. What meaneth it, that the purse of *Cupido* is tyed with a Lecke?

An. This proverbe doth declare that Loue is liberall, and findeth no let to put his hand in his purse.

Q. Which is greatest, the hurt or profit that cometh of loue?

An.

An. He that doth not loue of himselfe, esteemeth the losse to be greater then the profit.

Quest. Thinke ye that Loue hath iudgement or no?

An. How can he with iudgement cause Louers daily (as euerie man may see) to fall into such enozmities?

Quest. Whereof commeth it, that for the most part, the children which married women do borrow, or which be not lawfully begotten, commonly called Bastards, do resemble more their husbands, then those that be legitimate or lawfully by them begotten?

An. The reason commeth of an imagination that they haue to be secretly taken or espied of their husbands: And so their husbands be alwaies in their fantasie, for it seemeth to them that they be continually before their eyes, and that they say to them: What dost thou, thou shamelesse whoze? Is this thy assured promise made vnto me at the marriage day?

Quest. Wherefore bee yong women more prompt to laugh then other?

An. Yong women are vnder the safegard and tuition of Venus, the Goddesse of laughter, and so they doe easily laugh. It may also be said, that they haue tender and delicate bodies, and laughter is no other thing then a spice of Joy, wantonnesse, or tickling.

Quest. Doo you thinke that Loue is so blinde as hee is painted, or that his sight be good?

An. Wherefore shuld not I think him blind? sith amongst

my neighbors I see the most ill fauoured to be best beloued of the fairest.

quest. VVhat people (after your mind and iudgement) be most worthie to be beloued?

An. I thinke those that bee learned : because they may giue pleasure to the the bodie, profit to the spirit, and make their fame immortall.

quest. VVherein is the subtiltie of women most discovered?

An. In that they seeme to loue one alone, and neuertheless do giue themselves to many.

quest. VVhat woman thinketh her selfe most worthie to be beloued, the faire or the foule?

An. Before I shall answer you, shewe me a woman, that thinketh her selfe to be foule?

quest. VVhat meaneth it, that the lookes of Ladies do wholly turne vs from all other objects, and do drawe vs vnto them?

An. The lookes of Ladies be nearer neighbor to the Image and imagination of beautie then any other thing, which aboue all things doth rauish our senses, and they do pleasantly binde and captiuate the same of purpose, in the ende to bring them to subiection.

quest. VVhat be the conditions that an amorous Ladie ought to haue?

An.

An. That she be not couctous, that she be curteous and easie to be spoken vnto, neate and secret in her doings.

quest. VVhat properties be requisit in a Ladie that right well may be called faire?

An. That she haue a faire and a comely personage, a faire necke, a small bodie, a little mouth, and white tēthe and cleane.

quest. Is this a proverbe good? Loue him that will loue thee.

An. Yea very good: for he is a beast that will not loue, being beloued.

quest. VVhether is the man or the woman more subiect to loue?

An. That question is very euident, a man is sooner taken and wraapt in loue then a woman. For we see that the man, which is bozne to a thousand good and great enterprises, both for lones sake abandon all glozie and honoꝝ that he may receiue.

quest. VVhy haue the auncient and they of these daies, painted loue with wings?

An. To declare that the desires of Loners be high, and labour to atteine high and great enterprises.

quest. VVho deserueth more to be fauoured of loue? the faire of simple and honest meaning, or the foule that is sage, craftie, and well aduised?

An. Prudence is the beautie of the minde, which continueth longer then the beautie of the bodie.

Quest. Can loue be without Icalousie?

An. I thinke not. For testimonie whereof, be Ouid, Virgill, Plutarch, and Boccace, who writeth in a Sonet: *If Loue liued without Icalousie, &c.*

Quest. Why bee Ladies sooner amorous of a Souldier, then of a learned man?

An. Souldiers be moze liberall, and not so subtile as Schollers be, moze easie to be allured with enticements of women. There is no Souldier so brave, if a woman say vnto him: that he hath a faire beard, that his legges bee well proportioned, that he is comely on horsebacke, strong to encounter and ouerthrow his enemy, but incontinently doth giue ouer and submit himselfe vnto her will and pleasure.

V What is the cause, that many despising their wiues, bee so fonde vpon curtezans and harlots?

An. The Curtezans suffer not themselves to be seene, except they be first painted, but wiues must often be seene of their husbands, which causeth them to seeme not to bee so faire. Or we may say, that wiues continually be at their husbands backes, misusing them with vile and vnseemely words, which maketh them to taste of other meates, and causeth them to imagine a thousande other appetites and lustes.

quest. V Wherefore haue Louers so feeble voyces?

An. Of the feare that they haue to displease their Ladies.

dies. And therewithal the vnequal motions wherewith their spirits are moued, which forceth this febleness of voyce.

quest. Whether doth Loue shewe her greatest force, either in making the foole to become wise, or the most wise, or aduised man, to become a beast.

An. If there be more paine to breake dolour, then to build: I beleue there shalbe more adu, to restore wisdom to him that hath lost it, then newly to make him wise. For Loue and follie, be nothing else, but an alienation of the good sence and witte.

quest. May a man die, through vehement Loue?

An. Of this the historie of Seleucus and Antiochus, may testifie and beare witness, which may be reade in the first Tome of the Palace of pleasure, lately published.

quest. Which should bee the greatest heart-breaking? the Lady dying in our sight and presence? or in our absence?

An. I would thinke by her presence, for the eyes doe giue greater feeling of dolor and griefe then the eares.

quest. Wherof commeth it, that men haue diuers iudgements of the beautie of women?

An. It is a proverbe deriued from the auncient Greeks, that all faire and beautifull things, be harde to be iudged: euen so of this difficultie commeth this diuersitie of iudgements.

quest. How chaunceth it, that many which be esteemed men of verie good iudgement, be surpris'd with the loue of foule and ill fauoured women?

An.

An. It may be that they haue marked a certaine beautie in them, which both appeare outwardly. In like maner, Painters and Musicians haue iudgement of daughts and accords, wherof none do take hēde, but such as haue skill in the same.

quest. Do you thinke the discovering of loue, to bee the cause sometime that a man obtineth not his desire.

An. That chaunceth many times by reason that suche women do loue their honestie very much.

quest. Is the trauell greater in secret and concealed loue, then in that which is discovered and open?

An. Without doubt there is greater pain in concealed loue: because a man cannot euent the heart of loue concealed, which by communicating and counselling with some other, may be made moze comfortable and easie.

Quest. Whether is more constant in loue, the man or the woman?

An. The man, being both of bodie and spirit moze firme in all affaires. And naturally he is moze constant and of better perswasion in loue.

Quest. Whereof commeth it, that he which loueth is most commonly beloved?

An. That peraduenture may come, because our spirits cannot resist the amorous hottes which do procéde of the swete lookes that Louers do continually cast one vpon another. Or else we will say: that it is the propertie of nature to couple and ioyne like to like, and to scatter and diuide the the things which haue no proportion together.

quest.

quest. Wherefore do men say, that to Neece is a good sign in the deed of loue?

An. Because it commeth of the bzaine, which is as it were the litle Canen and withdrawing place of all the senses. And it seemeth that all the senses do agree and giue their assent to the sentence and conclusion of Louers.

quest. Whereof commeth it, that secret loue is more burning and feruent, then that which is discovered and open?

An. That chaunceth because the secrete Louer hath no meane of ease and rest to let out the fire that doth consume him, y^e vertue of loue being of marvellous force & strength, and so not able to attaine the thing which he loueth best, is vnto him greater trauell and paine, then if he enioyed it, or might discover it to his friend for his comfort.

quest. Whether were it better that there were loue or no loue?

An. I beleue it to be better that there were loue, for so much as it bringeth vnto vs moze good effects then euill, and to my minde and opinion Plato agreeth, who making a definition of Loue, doth say, that it is nothing else but a desire to get and obtaine a faire and beautifull thing.

quest. Think you that one may be in loue with an other, onely vpon fame and report?

An. If Loue be wont to place himselfe in the chamber of our minds, by entrie through the gates of our eyes, who doubteth but likewise hee may enter by the doores of our eares, to harbour himselfe in our vnderstanding. Boccacio in his Decamerone, and Plutarch, be of the same opinion.

C

Example

Example hereof may be seen, by the history of the Duchesse of Sauoy, and the Lord Iohn of Mendozza: which may be reade in the Pallace of Pleasure aforesayd.

quest. What doeth incite a man more to vertue? either honor? or the desire that hee hath to please the thing he loveth?

An. I do not iudge or thinke, that Loue doth serue for a spurre to prick men to vertue: supposing that a man desireth it for none other purpose, but to enioy it.

quest. Whereof commeth it that diuers women haue remained long time without louing any person, and afterwards haue burned with loue?

An. I say that the vertue of the Planets haue wrought it: for in this vniuersitie of things nothing doth moue it selfe, that doth not take his first motion of the Planets.

quest. Who loveth most feruently, the hardie or the Coward?

An. It is the bolde and hardie, for the Cowarde commonly dareth not aduance himselfe forth to proue his fortune.

Quest. Are ye not of this opinion, that he which is more liuely and of spirit more excellent, is lesse content with one Loue alone?

An. Yes truly, and that is accustomably seene among men and women: for why? to content himselfe to loue in one place, is an act of pusillanimitie and of small heart and courage, which is the cause that my mistresse doth not content her selfe with a thousand seruants.

quest.

quest. VWhich is greatest paine? to get and obtaine the loue of one, or to maintaine the same being gotten?

An. To maintaine it after my iudgement, because of the great inconstancie of women which do sone fill and satisfie themselves, and are quickly angry and sone wearie, lightly found and sone forgotten, verie slippery Cattell.

quest. VWho is more easie to be perswaded that they are beloued, the man or the woman?

An. The man, and that may be clearely seene: for Ladies neither by long seruice, great gifts or otherwise, can perswade themselves to be beloued, but enermore they be readie to replie, that a man doth dissemble and counterfeyt the truth.

quest. VWhat doth certifie the woman that she is loued?

An. The perseuerance in loue.

quest. Is there no other signe then perseuerance?

An. To bee iealous of them, and to giue liberally, if perchance they be couetous, as indeede they bee for the most part.

quest. VWhy is Loue painted by some in fourme of a Shepheard?

An. Because they which pursue and followe loue, bee more liker beastes then men.

quest. VWhich hath greatest force in man? hatred or Loue?

An. I would say, that the passion of Loue should bee greatest. And why? man through hatred neuer killed himselfe, which men do oftentimes through extremitie of loue.

quest. Is Loue blinde as he is painted?

An. The vulgare and common loue is blinde, but the celestiaall loue is not: but with great dexteritie it openeth and discouereth the greatest secrets.

quest. Whereof doth it come, that Louers haue so little knowledge of the imperfections of their Ladies?

An. One great motion doth let an other. Euery Louer then being troubled in spirit, the iudgement of his sence is impeached and letted in such wise as he remaineth blind in the thing which he loueth.

quest. Why doo Louers so often breake their faith and promise one to an other?

An. Youth aboundeth in heate, and is subiect to diuers and many things, and cannot staie it selfe in one thought, whereby it proceedeth, that the auncients haue made Venus the mother of Loue, whom many Louers do follow.

quest. Do yee thinke that by Magique Art the heart of an obstinate woman may be mitigated to condescend to the pleasure of a Louer?

An. All they that haue written of Naturall things affirme the same. The Diuines say contrary. And I in the diuersitie of opinions in so great men dare not declare mine owne.

quest.

quest. Is it possible that a couetous man may become amorous?

An. The forces of loue haue alwaies bene more braue and fine, then those of couetousnesse. So I beleue that loue cannot onely make the Couetous liberall, but also prodigal: for as the couetous haue had no measure to get goods, so they may haue as litle to spend them, if they thinke that by money they may enioy the thing that they loue.

quest. Wherefore haue men more libertie then women to loue in moe places then one?

An. Take modestie, shamesfastnesse, and feare from women, and ye take away their liues, which chaunceth not to man.

quest. Wherefore be Louers continually readie to demand the hartie good will of them that they loue?

An. The heart is the seate of desire and of all knowledge, all which be readie to obey the thing that it loueth: the image whereof representing it selfe pleasant before the eyes of Louers, doth rauish from them both the heart and the principall parts. And thereof it commeth, that being as it were robbed of themselves, and oppressed with insupportable bondage, they require with all importunitie to bee restored and placed in their intire and former estate.

quest. Whereof commeth it, that commonly wee suffer our selues to bee allured to loue things whereof there is no hope to attaine vnto?

An. What is for lacke of knowledge of the beginnings of Loue, the which are light and litle. And although that

all hope is cut off and taken from vs to enioy the sweet embracements which Loue doth promise: Neuerthelesse the beautie of the thing beloued, doth delight vs, and the remembrance thereof doth occupie the braine. Such passions haue bene called of our elders, dumbe desires, because they do still and stealingly possesse the heart vniware, and by litle and litle take increase. And our reason should not be hindered if it were sustained by hope.

quest. VVherfore be all the ioyes of Louers vncertaine?

An. Because in loue there do daily chaunce diuers casualties, as suspition, Jealousie, anger, Peace, refuse, disdain.

quest. VVhy is Loue compared to a darke Laberinth or Mase?

An. Because the entrie and comming in is easie, and the going out impossible.

quest. VVherfore do men compare loue to a Crocodill?

An. The nature of a Crocodill after the mind of those, that haue written of naturall things, is to follow those that flie from him, and to flie from them that do follow him: And so is it with Loue. Therefore I giue counsell, that who soeuer will enioy the effect of his desires, that hee bee not too sharpe and eger to pursue and follow his Labie.

quest. Beleue yee that Loue and good iudgement may be together?

An. I beleue no: for then the soule and deformed should neuer be beloued. But we see not onely the contrary
to

to happen, but which is worst, those that be the vilest, indu-
ed with most treason, and least loyalty and faith, how soule
so euer they be, are most commonly best beloued.

quest. VWhereof commeth it, that diuers which loued
feruently to haue some comfort, did sodeinly lose that great
heate of Loue?

An. All vehement loue doeth not long continue, for
within a while the spirit hath leisure to examine it self, and
to returne to due vnderstanding, thinking vpon all things
that might violate and corrupt the same, whereby the sen-
suall appetites be by this meanes restrained.

quest. Why do men call Loue both flame and fire?

An. It is not possible better to expresse how insupport-
able a thing it is, considering the heat of the desires which
it engendreth in the hearts of his seruants, and the tiran-
nie that he useth towards those which are vnder his power,
whom he bringeth to ruine and consumeth like fire with-
out any pitie.

quest. VWhy are men rather amorous then women?

An. For that they are of hotter complexion, and their
spirits more quicke and prompt.

quest. why bee women more firme and stedfast in Loue
then men?

An. Because things which of themselves be cold, be lesse
subiect to mobilitie & inconstancy then those that be hotte.

quest. whereof commeth it, that women be more easily
per-

perswaded to be loued then men?

An. Because they esteeme themselves much more then there is cause.

quest. But why bee they angrie, or why do they frowne and lower when men say they be foule or olde?

An. Foulenesse most commonly commeth of age: and age is the high way to death, which naturally doth annoy and displease all persons.

quest. Wherefore is it said, that the cough and the passion of Loue cannot be kept secret?

An. They be two things of great force, for the cough troubling the bodie can scantly be concealed or hidden. Loue is a passion proceeding of a certaine fire whiche by the eyes is discovered (and manifesteth it selfe by the colour of the face,) and by all the actes of a Louer it may be comprehended and knowne, so that without great paine and difficulty, it cannot be hidden.

Quest. From whence do the amorous send forth so many sighes?

An. Their continuall thoughtes sende all the heate to the heart, whereof it commeth that necessarily it is conuenient for them to respire and breathe, of which respiration sighings be forced: whereby the coldnesse of the aire is drawen to temper the inward heate. That may also rise of the consideration of the time lost, of the detestation that commeth of lecherie, of the diminution of honoz and reputation, and finally that the successe of dishonest loue, is tragicall, noysome, furious, and miserable.

quest.

Quest. Wherefore haue the auncient painted loue holding floures in one hand and fish in the other?

An. To shewe that Loue is a Lord both of sea and land.

Quest. Thinke you that Loue doth yeeld greater force, courage and strength, to him that doth combat and fight in the presence of his Ladie?

An. There is nothing moze certain. And for this cause was brought in and ordeined the braue and lustie company of the errant and wandering knights, to giue pleasure to Ladies by Jusses and Turneies.

quest. Who receiueth most contentation, the victorious and louing knight, or the gentlewoman for whome he hath fought?

An. The knight as I suppose ought to best contented, as hauing cause to content himselfe with his owne act and deed of Chualrie. For he that doth best, is woorthie of greatest praise: And he that runneth best for his Ladies sake, is best woorthie to enioy her.

Quest. Wherefore doo amorous Ladies impute that to fortune which chaunceth contrary to their hearts desire?

An. Because they like rash creatures without due consideration, esteeme all things to be ruled and gouerned by Fortune.

Quest. Is it loue, to loue the Image of a woman?

An. It is not loue, but rather madnesse.

quest. What be they that loue by a certaine destinie and influence?

An. They that can giue no reason or any cause of their loue.

quest. Do ye thinke it to be true, that the Goddes were Louers?

An. You must know that the olde and auncient Poets were great Diuines, and speaking of one thing, they signifie another. True it is, that there be diuers well learned that cannot abide poeticall Allegories, whiche after my iudgement haue no great reason on their side.

quest. Wherefore was *Paris* desirous to see the three Goddesses naked, when hee was appointed arbitraitor of their beauties?

An. To giue better iudgement by viewing the proportion of their bodies. How many faire and beautifull be there in outward appearance, which vnder their sumptuous garments and crimson robes be full soule and ill fauoured: that if Peter Grubbe of of Belchelianger, or Ioane Stubbes of Norton Follie, viewed them naked as *Paris* did the Goddesses, they would runne home for the next Censuror or Iustician of peace to entertain them, for they wold scarce vouchsafe.

quest. Thinke you that the beauties of Ladies is a commendable argument to dispute of?

An. Wherefore not? seeing that the wisest haue written beautie to be a gift of God.

quest. What moued the auncient to say, that Loue is a Lord.

Lord ouer Gods and men.

An. Because all that which is made either in heauen
or in earth, is made for Loue. Remember what the Philo-
sopher saith: All things do moue that men do loue & desire.

quest. Which is most to bee feared? the bowe of Loue?
the mace of *Hercules*? or the sworde of *Mars*?

An. The bowe of Loue, and specially when he shoteth
his Arrows of Leade. But not so much when he shoteth
his Arrows of Gold and Siluer.

quest. How is it possible, that women should haue faces
of Angels, and heads of diuels?

An. Be not diuels called Angels in holie writ? Reade
the scriptures and ye shall be resolved.

quest. Doo you thinke that a Louer may be enchanted
by the sight of his Ladie?

An. If Shæpe after the minde of Virgil by a looke may
be charmed: how much more may delicate Loue be subiect
to enchantments?

quest. Can women by any celestiaall influence bee made
better or more rigorous toward their louing seruants?

An. The *Mathematiques*, *Astrologiens*, and *Magiti-*
ans, by diuers and many experiences and pereintoze rea-
sons affirme the contrary.

quest. How can the fire of Loue (not participant with a-
ny other element) inflame our hearts?

An. It is onely a maner of speaking verie common to Latinists, called *Metaphora*.

quest. Whereof commeth the loue of two, which do equally loue each other?

An. Some thinke that it commeth of their conuersation and mutuall familiaritie: other of Angels and spirites assigned to each man. And other of the concurrants and conformitie of the Planets.

quest. Whereof proceedeth the rare beautie of women?

An. Some do say that it commeth of the temperature of the elements: other do tell reasons moze excellent.

Quest. Why did *Enripides* say, that Loue was like a Tragedie?

An. Because that Loue is euermoze accompanied with heauinesse, with complaintes, and with a harde and bitter ende.

Quest. Is there any difference betweene the grace of a woman and her beautie, or whether be they all one?

An. I beleue that there is a difference: for the one hath a greater force then the other to cause a man to be content and satisfied.

quest. Whether is it a greater aduenture to get the grace of a faire woman, or else to recouer it, if it were lost?

An. It is a greater act to recouer it as I beleue, women being of their owne nature disdainfull and stout in their opinion.

Quest.

Quest. How may a man do to obtain and get the fauour of another?

An. Some do say by merit, some other by fortune, other do impute it to the conformitie of Nature, and some do attribute the same to influence or destiny.

Quest. Whether of these three qualities bee best to obtaine the grace of women, Beautie, Riches, or Learning?

An. They which be faire desire to haue faire seruants. Rich, those that haue wherewithall, and the learned loue them that bee learned: But most commonly riches is best liked of women for their maintenance, although with wise women learning is of greatest price.

Quest. Is it possible that a Louer see continually the things that he loueth?

An. That chaunceth to those specially that be not touched with loue, that is to wit, which can represent to themselves those which be absent by cogitations.

quest. How may the heart of a Louer liue that is not beloued?

An. He may liue very well, considering that it is more pleasure to loue (as I haue at other times affirmed) then to be beloued.

quest. May a man establish lawes to Louers?

An. I think not, but yet I wil not deny y they which loue by a certaine gift of nature or chance fatall, Lawes may be established, whereunto they may subdue themselves.

quest. Is there any thing in the world that may retire and draw an amorous man from the thing that he loueth?

An. Onely disdaine may withdraw him more then any other thing.

quest. Why do the aunient paint *Cupido*, to force him selfe to pluck a braunch of Palme out of the hand of an other *Cupido*?

An. In aunient Bookes there is remembrance made of two Cupidoes, the one chaste, the other lasciuious and dishonest. The chaste is he that doth strongly binde & bying him that is lasciuious and dishonest into subiection.

quest. How can a Louer die in himselfe and liue in another?

An. This is cleare, that the heart is more where he loueth, then where he giueth life.

quest. Wherefore bee the angers of Louers of so little continuance?

An. Because they are angrie for trifles and things of nothing.

quest. How many sorts of Louers be there?

An. Two sorts: the one after Plato celestiall, and the other bulgare and terrestiall.

quest. How commeth loue in vs? by iudgement or by desire?

An.

An. Most often by iudgement, for diuers times men iudge befoze they loue.

quest. Is there any pleasure in the world that surpasseth the contentation of Louers?

An. No, for why? the sēde commeth from all partes of the bodie, the which causeth an vniuersal pleasure through out all the bodie.

quest. V Wherefore do men esteeme women to be an euil like to the fire and to the sea?

An. Because there is no day but that by womens euils do come an infinite misfortunes.

quest. V Which proceedeth most from women, sweetnesse or bitternesse?

An. For one sweetnesse, comes a Sea of sharpe sower bitternesse.

quest. V Vherof commeth it that men compare the state of Louers to a ship vpon the sea?

An. For the great daungers wherein they daily be.

quest. V What would e a true Louer do beeing a farre off, when he seeth the ship (wherein his Ladie is) to be in daunger of drowning?

An. He would make bolues to Loue, and with ioyned hands beseech him to saue her, though it cost him a Laper so bigge as the masse of the ship, to offer to his Godhead.

quest.

quest. Why do we loue the bodie so much being but earth and corruptible?

An. We loue it because we cannot alwaies haue it.

quest. Can the loue of the bodie and of the spirite agree together, or whether be they contrarie?

An. They be contrary, and one against the other.

quest. I would know whether the bodie alone might content the Louer?

An. Not if he be vertuous, gentle and of a good nature.

quest. VVhen a woman answereth nothing to the request made vnto her, is it a signe that she agreeth therunto?

An. Sometimes yea, sometimes no: wherof a man can ground no certaine iudgement if he pursue no further.

quest. VVherefore doo yoong women loue perfumes so much?

An. They be all Venus children. And the Græke Poets affirme that Venus neuer departed from any place without leauing an exquisite perfume behinde her, for witnesse of her presence. Besides this, all perfumes and good odours do either open the appetite or else prouoke Venus.

quest. VVherefore do men compare the beautie of a woman to a floure?

An. Because it is soone come and soone gone.

quest.

quest. Why do men faine that Loue liueth among floures?

An. Because that floures giue continuall hope of frute. And euen so both Loue, for he nourisheth and enterteineth his seruantes continually with hope, trusting to enioy at the last the frute longed for.

quest. Of two Louers, which shall we esteeme more to be fauoured, him from whom his Ladie shall take away a nosegay and put it in her bosome, or him to whom she shal giue a nosegate that she her selfe did weare?

An. The properties of women is to take & not to giue. I say then that he shall be best beloued, to whom she shall giue the nosegate.

quest. Of what colour should women be most desired?

An. I would desire them to be of the colour wherewith men painte vertue, which is redde: but men do desire the pale, and yet they themselues desire to be redde.

quest. Of whom haue women learned to close their eares against the supplications of poore Louers?

An. Of the Serpent *Aspis* whiche is deasse and venemous.

quest. Wherfore do men say that a woman hath the looke of a Serpent, and the eye of a *Basilisque*.

An. By reason of the great subtiltie and craft wherewith they vse to entrappe and drawe men to their loue.

quest. Be Hearbes medicinable for loue?

C

An.

An. Yea I haue seene the experience thereof at Mantua a Citie in Italie, albeit Ouid crieth out, that loue can finde no remedie in hearbes.

quest. Wherefore is the life of a louer not beloued, compared to hell?

An. He that made such comparison did it by good iudgement.

Quest. Thinke ye that women bee the greatest goodnesse that is in all the world?

An. They that indge and esteeme so be blind, and haue placed their senses on earthly things, but they whose minds be directly bent on high would say the contrary.

Quest. Is there greater sweetnesse then bitternesse in amorous death?

An. Bitternesse in all things doth surmount and passe all sweetnesse, and specially in loue.

Quest. Why do women generally hate warre?

An. Because it reteineth men, and thereby are depriued of their seruice and entertainment.

quest. Do louers liue in more peace and quietnesse being neare or farre off?

An. They liue better in peace a farre off, that I can speake by good experience, for it is not long ago that I being seruant to a Ladie of Placentia, a citie in Italie, she assured me to haue proued in her selfe my saying: and it is not yet

yet three weekes, that a Ladie whome I serue with all deuotion said the like to my great griefe and sorrow.

quest. Must we be ceremonious in loue?

An. All true louers liue in loue with fidelitie and integritye of heart, without any ceremonies.

quest. Is it more pleasure to loue or to be beloued?

An. I beleue to loue, considering that it commeth and proceedeth of a free and franke action and deede.

quest. Who is better content, the bridegroome or the bride when they embrace each other?

An. The bzide, and that it is so, ye shall see them continually rise by merie and ioyfull in the morning.

quest. What signified the auncient Poets, by causing the girdle of virginitye to be vnknit at mariages?

An. What else, but that the bzide must chaunge her estate, and signifieth that she was vntyped (that is to say) made free to this end, that like a good huswife she should not be slothfull, but go about her house, and looke to all parts of the same.

quest. Which is best married, the mayde taken perforce, or the man whom she loueth?

An. In the act of marriage will ruleth, and not force.

quest. Is Loue a theefe? wha is he accustomed to steale?

An. He is a theefe, and a great robber of hearts.

quest. Do you think it theft, to robbe by meane of beautie?

An. Is there any greater theft? Is not beautie the cruellst Tyrant that is?

quest. Wherein doth the beautie of women resemble the spring times?

An. For it doth soone passe away and perish.

quest. Wherefore be all things more disposed to loue in the spring time, then in any other season?

An. Because that then the humours doe moue themselves, and the blood doth waxe hotte.

quest. What is the greatest happinesse that man can haue in loue?

An. To possesse and plaie with his Louer, without lealousie or suspicion.

quest. The eyes of the Ladie haue they such force vpon the heart of the Louer, as the beames of the Sunne haue vpon things on earth?

An. Yes doubtlesse, if the looke be amorous, other wise it is cleane contrary.

quest. The time imployed about loue, is it well bestowed, or is it lost?

An. If a man bestow his loue well he loseth nothing, but doth rather gaine.

quest.

quest. Is loue subiect to time, as all other creatures be?

An. Loue is free, and is in proprietie aboue time.

quest. What is the greatest pleasure that a true Louer can feele?

An. To thinke that he is bozne to serue and please his Ladie.

quest. Bee our hearts drawne by an amorous woman, as the Cloudes by the winde *Cecias*, Iron by the *Adamant*, and strawe by *Ambre*?

An. There is farre greater force in the drawings and inticements of women.

quest. May Loue be well called and tearmed an Enchanter and Magitian?

An. His effects be supernaturall: and therefore to be esteemed a Magitian, and moze then a Magitian.

quest. Wherefore haue certaine wise men painted Loue with his eyes vnbound?

An. To shew that nothing is hid from him, and there is no craft vnknowne vnto him, whereof he hath not the counterpois.

quest. Do ye belecue, that a true louer doth think, that he may merit the grace of his Ladie by his seruice?

An. All true Louers doe iudge and esteeme their Ladies to be of inestimable price and valour, other wise they

could not be induced to loue them. And if it be so, how can a Louer be so arrogant to thinke that for a little dured trauell he can get such fauour?

quest. Whereof was Loue made?

An. He was composed of pleasure and displeasure.

Quest. Wherefore be women compared to *Protem?*

An. Because of their great inconstancie.

Quest. Whereof proceedeth so many Bawdes?

An. Because many desire to depende of other, rather then of themselues.

quest. How is it possible for poore Louers to ende their trauels?

An. By dispaire, neuer to be soztunate in Loue, or neuer to enioy the effect thereof.

quest. Why be yoong whores commonly old Bawdes?

An. To cause other to feele the pleasure whiche they whilom did feele themselues. Or else because they would that all other were like themselues, that they might haue no cause whereof to be ashamed.

Quest. Falling into the handes of a pittilesse woman, what were best to doo? To absent himselfe from her, and to passe ouer into some other Countrey? Or else to haue her daily before his eyes, and to take occasion of trauell?

An.

An. The surest thing is to absent himselfe farre off.

quest. I desire to know if the ordenances of Loue be reasonable or not?

An. The pzincipal ordenances of Louers are, that they loue equally : and that betwene the Louer and his Ladie there be nothing hidden. And thus I esteeme the ordenances of Loue to be verie reasonable, seeing that he vseth such equalitie in things vnequall.

Quest. Doth loue vse his lawes with equitie or with rigor?

An. He that vnderstandeth them well, shall finde that Loue continually hath vsed and doeth vse his ordenaunces with great equitie.

quest. Be not the lawes of Loue subiect to other lawes?

An. The lawes of Loue be soueraigne aboue all other.

Quest. Are they contrary to the lawes of Nature?

An. No, they be rather confozmable vnto them, and be as it were one thing.

Quest. May Loue be called an excellent Phisitian?

An. Nay rather a hurter of men, for how can he take vppon him the title of a Phisitian, that cannot heale any other woundes but those that he himselfe maketh.

Quest. Of what power is the Scepter of Loue?

An. Able to make them liberall, hardie and patient, that will follow his trace.

quest.

quest. If loue proceede of Idlenesse, howe can the same make men ingenious and wittie?

An. Loue hath alwaies done and yet doth great miracles, and therefore for him to do that is no great maruell.

quest. How may louers be most truly tearmed: fooles or wise men?

An. I will call them wise, if they haue wel set and placed their loue, and by louing do not lose themselues. Fooles I will also esteeme them, if they loue the thing without reason and measure, that is not woorthie to be beloued.

quest. Whereof riseth Icalousie?

An. It commeth to some of the feare that they haue to lose the thing that they most loue, To others, to see y^e which they loue, to loue another.

quest. Who is most icalous, the man or the woman? and which of them hath greatest occasion?

An. The woman is most icalous, but the man hath the greater occasion: the reason thereof and the cause I will keepe silent for this time.

quest. Is the Icalous person blinde, or hath hee a good iudgement to foresee?

An. If Icalousie be moderate, it sharpeneth both the iudgement and sight in such wise, as it seeth and knoweth all: But if it excede, it is more confuse and blinde then a Moule.

quest.

quest. VVhom doth Iealousie become ? or whom doth it not become ?

An. Iealousie is not comely in him that hath experience of the faithfullnesse of his Ladie, but Iealousie is not vncomely in him that is a new Louer.

quest. Thinke you that where loue is great, there Iealousie may be great also ?

An. Many do thinke the contrary, because that the vehemencie of loue doth so transpōrt the person, that he is neuer seperated from the thing that he loueth.

quest. Were it good for them that be Iealous to die without cause in that rage ? What should they feare more ?

An. It should be well imployed.

quest. Whereof cometh Iealousie ?

An. Of enuie and loue.

quest. Is the Iealous man without iudgement ?

An. Not alwaies, considering that most commonly the escapes of Ladies are discovered : and he is verie blinde that cannot perceiue them.

quest. VVhat is the propertie of Iealousie ?

An. It is to serue a thousand deathes, to prepare embushments for the honour of Ladies, and to mingle in the midst of other pleasures, poysons, mischiefes, and hatreds.

quest. Do ye thinke that Loue doth onely intrappe the light and tender hearts?

An. I doe thinke that it intrappeth all, and there is none that is able to shut the gate against him.

quest. Is it possible that a noble spirit for a small matter may be entrapped?

An. I beleue that it may, for euerie gentle spirite for each litle trifle is enflamed, whose noble and gentle minde is subiect to Loue.

quest. Is it sufferable to falsifie faith in loue?

An. Why not? sith it is nourished onely with deceit, treason, and falshood.

quest. Is the seruice of Loue more troublesom then others?

An. In effect it is more weightie and troublesome: but in will much more easie to be digested.

quest. What is it that pacifieth Louers in their greatest trauell?

An. It is hope.

*The water
of the River
of Lethe be-
ing drunken,
doth cause a
man to forget
his memorie.*

quest. Wherefore do they faine Loue to be tyed to a pillar of Iasper, with a chaine of a Diamond and Topace, dipped in the floud Lethe?

An. To prouoke women to be pudike and chaste, and to turne their eyes from the wanton allurements whiche their Louers do vse towards them.

quest.

quest. Should the ingrate or vnkind woman be beloved?

An. No, because there cannot bee sounde a worse vice then ingratitude. Wherefore we ought to derme her who^e lie transformed into the nature of brute beasts?

quest. Which is the truest seruice in loue?

An. A stedfast and a constant faith.

An. The Louer that is loued, is he a seruauant or a mai-
ster?

An. He is rather a seruant then a maister, for so much as he is clogged with a double chaine. To loue and to be loued be two chaines, although that the one be voluntarie and the other by necessitie.

quest. Do you thinke that a woman without the preiudice and hurt of honor, may satisfie one that hath serued her a long time and season?

An. I dare not say without preiudice. But yet I will affirme that she is to be excused, if she giue him some ease that hath long and faithfully serued her.

quest. Which is the greatest ingratitude that may chance in loue?

An. Not to rewarde at all his seruices.

quest. Why is the seruice of Loue worthie of greater re-
ward then other?

An. Because the longer one continneth therein, the greater

bitternesse he endureth and suffereth.

quest. Thinke yee that Loue hath placed his principall treasure in women?

An. I beleue so, because it hath giuen them the soueraigntie about all men.

quest. VVho is the most fortunate in loue? the Attendant, or the possessor?

An. The possessor hath one contentation, but the attendant hath more then a thousand.

quest. Is loue the cause of good or euill?

An. Of good, seeing he maketh scelerous wise.

quest. VVhy do men say that loue is a perfect musician?

An. Because he tuneth the spirits and affections which before had no agrément.

quest. VVhy do men say, that a faire woman is a monster in beautie?

An. Because it is a rare thing, as monsters be.

quest. Do Courtizans loue, or do they faine to loue?

An. There be many reasons to say that they loue not, but experience teacheth the contrary, for I know them that be madde for loue, and other that die for the same.

quest. VVherefore doo Louers many times take vppon them

them long Iournies to ridde themselves from loue?

An. Because daily traue!! in Iournies do cause newe and straunge things to appeare, able to cause a man to forget loue, I speake nothing of the paines men haue, noz yet of the new loues that may chaunce, which as one naile doth dzine out an other, so they make and cause them to forget their first.

quest. VWhereof commeth it that many Louers, the more they be ill intreated of their Ladies, the more they be inflamed in their loue.

An. That commeth of a certain constancie of Nature. Or we may well say, that all Louers be not maisters ouer themselves.

quest. VWhereof doth it come, that the woman is more Iealous then the man?

An. Because she is more fearefull and suspicious: or eue because she loueth with lesse discretion then the man.

quest. VWhether is it more difficult to flie loue, or to dissemble it, when one is entangled with the same?

An. He that loneth not at all, noz is ouercome with any affections, can without great paine dissemble loue: but where loue ruleth and maistereth, it hath such force, that in despite of vs he doth manifest and shewe himselfe.

quest. How chaunceth it, that diuers great amities and friendships are vppon small occasion turned into great hatred and malice?

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quest. How chaunceth it, that diuers great amities and friendships are vppon small occasion turned into great hatred and malice?

An. That commeth through the lightnesse and inconstancie of Louers.

quest. How commeth it, that hee which is soone taken with Loue, doth soone forget it?

An. He is like to them that ride a great gallop, and by and by waye weary.

quest. Why be some more giuen to their kin, and of them take more pleasure, then of other?

An. For the consozmitie of blood.

quest. What meaneth it, that although diuers women being of Nature couetous and holdfast, yet cannot giue themselves to loue those that be rich?

An. They do that, to thewe that they will not sell their good grace, but be willing to giue it liberally, as being of a noble and gentle spirit: but how many shall ye find of that minde?

quest. Why do they esteeme it dangerous to loue a man that is faire?

An. Because that such be most desired, or they be of nature more proude then other. For Beantie is the mother of pride.

Quest. Wherof commeth it, that women do greatly hate those that haue forsaken them: and with greater mallice if they carrie away any thing of theirs?

An. The double losse which they receiue is the cause.

quest.

quest. Why should we not ground our loue vppon those that be too young?

An. Because they be inconstant, verie bold, and euer moze curious of new seruants and louers.

quest. How chanceth it, that most commonly the beautifull desire to haue seruants and Louers that be faire? And the vertuous, those that be vertuous?

An. Similitude and likenesse doth engender and breed loue.

quest. How is it that they which haue a short or dimme sight, are more giuen to loue then other?

An. It may be because they see not the foulnesse and imperfections so well as others.

quest. Whereof commeth it, that the Country people do loue peasants better then Citizens?

An. Because they be moze affectioned to their like.

quest. Why do women appeare fairer by candle light, then in the cleare day?

An. Because their painting or beaultie doth glister moze by candle light then otherwise: euen as our bodie and flesh doth shine moze being in the Sunne, then in the shadow.

quest. Which of these were it best to serue? a mayde? a married woman? or a widow?

An. The loue of the mayde is most constant, of the widow.

how much more pleasant, and of the wedded woman more
flaunders and hurtfull.

quest. VWhereof commeth it, that many be so amorous
of Nunnes?

An. Because the hidden beautie is most desired, and be-
cause they be attired and coloured with ten thousand toyces:
and it seemeth that all their words bee so swete as Sugar
and Rose water.

quest. VWhereof commeth it, that those which be yong
are more amorous then other?

An. Because they trust to receiue greater pleasure.

quest. VWherefore is loue painted to be placed betweene
slothfulnesse and hatred: and that Idlenesse goeth before,
and hatred followeth with wings?

An. Because Idlenesse doth engender loue, and of loue
many times riseth hatred.

quest. VWhereof commeth it, that women which of na-
ture be timorous, be neuerthelesse strong and hardie in amo-
rous enterprises?

An. Because Loue doeth darken their vnderstanding,
and in things wherein they should be most fearefull, doeth
harden and encourage them.

quest. VWhereof doth it come that olde women for the
most part are imbraced of yoong men, and that sometimes
old men do sooner enioy yoong women?

quest.

An. Old women through experience be very bold and hardie, and without any regard imploy themselves vpon young men. Old men (because they be not to be feared, and that without suspition they may speake familiarly by godd authoritie by reason of their age) do come for the most part where young men for nothing that they bee able to do can come.

Quest. What meaneth it, that women giuen to Loue, be more disposed to charmes and enchantments then men?

An. Of their follie and fond beliefe, which is the thing principally required in charmes and enchantments. And thereof it cometh that the number of women witches be greater then men.

Quest. What is it that causeth most the vnion and coniunction of Louers?

An. The diuersitie of complexion causeth the effects of Loue to be diuers. And most commonly the celestiall influences be the causes of their vnion and coniunction.

quest. What doth it meane, that simple shepheards haue bene taken with the loue of some great Ladie and Princeesse?

An. We euermoze desire the things which we cannot haue. But there is yet a thing moze straunge, to see two persons of diuers fortune, the one to die for the other. Reade the historie of *Tancredi*, in the Pallace of Pleasure.

Quest. Whereof cometh it, that young women which be in loue, are neuer satisfied in dauncing, and in all other things they be of feeble complexion?

An. Immoderate desire of Dauncing is veneral, yong women and maydens bee subiect to Venus. So that in suche actes they neuer finde themselves molested or wearied.

quest. From whence commeth it, that Loue maketh vs solitarie and pensive?

An. Loue as Quid doth write, is full of feare and care. And it pertaineth to the fearefull to bee solitarie and pensive.

quest. What is the cause that many do esteeme themselves not to be well loued, if Iealousie bee not mixed with Loue?

An. The feare which they haue to leese the thing that they loue, doth cause the Louer to be moze cherished.

quest. What causeth many men although they be faire, yong, rich, and freshe, to be Iealous of the least wretch they see?

An. It may come of their owne conceit. For that they know the lightnesse of their mistresse behaviour.

quest. Wherefore do women require about all things, their seruants and Louers to be secret?

An. Loue being discovered, there is not so great pleasure: besides that, Loue disclosed can bring nought else but damage and trauell, and sometimes daunger of death: as may be reade in the second Tome of the Wallace of Pleasure, almost reddie to the Print. Of a Ladie of Burgundie.

quest.

quest. VVhereof commeth it, that Louers delight so much in Musicke?

An. Musicke is a verie vaine thing. And Louers alwaies follow after vanitie. Yet I will not blame all sorts of Musicke, but that onely which is lasciuious and doth enfeebinate the spirits.

quest. VVhat meaneth it, that many do loue feruently, and yet cannot be beloued?

An. That procéedeth by reason the complexions cannot agree.

quest. How chanceth it that loue doth make men leane?

An. Louers be in continuall trauell, which drieth up the bones, by reason whereof, they diminish and consume themselves.

quest. VVhat is the cause that the talke of Loue or sight of the effects thereof in painted Tables, make men desirous to enter into his snares?

An. The pleasures that bee past are by suche meanes brought to our memoize, and so the pleasure is double.

quest. VVhy dooth Loue blinde vs from seeing the imperfections of the thing which we loue?

An. Loue is blinde, and doth blinde other.

quest. VVhy is a man many times amorous of a woman vpon her onely fame?

An. Renowne doth euermore make things greater
G 2
then

then they be. And minde esteemeth things moze great by hearing, then by sight.

Quest. Why doth the earnest viewe and beholding of a person make a man amorous?

An. The eyes are the messengers of loue, but especially when the beames which proceed from the heart doe vnite and consoyme themselves to the thing viewed and looked vpon.

quest. What is the occasion that Louers do studie to apply themselves to the imperfections of their Ladies?

An. It is the better to resemble them, being well assured that consoymitie of maners doth engender loue.

Quest. How commeth it, that women can better perceiue and discerne those that be amorous, then men?

An. It may be that they are moze expert in the practise of Loue, as being moze subiect vnto it then men be. A goodly historie hereof may bee seene in the seconde Tome of the Pallace of Pleasure, of Queene Anne of Hungarie.

quest. From whence commeth it, that amorous Ladies are more liberall then they which resist Loue?

An. It is the propertie of Loue to cause them to be liberall and free hearted.

quest. Whereof commeth it, that when Louers do talke with their Ladies, spittle dooth come and encrease in their mouthes?

An.

An. The tongue oftentimes moued both heate it selfe,
and that heate both resolue into spetle.

quest. Whereof commeth it, that when amorous dames
do talke with their Louers, their brests seem as though they
would depart, their bosome doth leape and hop with such
force.

An. That proceedeth of the great neighbourhood that
the heart hath with the pappes from whom all the vital spi-
rites do procede, who retiring them to the brestes, be the
cause of such motions.

Quest. Whereof commeth it, that diuers amorous wo-
men do oftentimes speake euill of their seruants or Louers?

An. It is to put away the suspicion that men may en-
gender of their loue, or else for feare that men should back-
bite them.

quest. Why do men so willingly kisse the eyes of them
whom they loue?

An. The eye is the dearest part of the bodie: and in the
eye a man may see and know what is hidden in the heart, or
else they do it because the eye is the beginning of Loue.

quest. Wherefore do Louers hide themselves when they
go about to content each other?

An. Because of the filthinesse of the act, or by a naturall
shamefastnesse, for that they seeme to do a thing that is not
verie honest.

quest. Wherefore be Louers so curious to know the name
of

of their Ladies?

An. Because they suppose to finde in the names some secret thing that may yeelde them hope to enioy the thing that they so greatly desire, or else we may say, that Louers will not onely possesse the bodies of their Ladies, but also haue all that is ioyned therunto, and that which doth depend thereof.

quest. Whereof commeth it, that Louers be so importunate to demaunde of their Ladies howe well they loue them?

An. It is to certifie themselues the more, of which assurance the spirite doth appease it selfe, and receiueth contentation.

quest. Whierfore do Louers delight to carry about them any thing that hath bene their Ladies?

An. To be more agréable vnto them, and the better to confoyme themselues to their desires and willes.

quest. Wherefore do Louers giue their coloures the one to the other?

An. The confozmitie of deeds and will, doth engender and augment annitie. Besides this, the coloures secretly do giue to vnderstand the thing that inwardly we do suffer, as by signifying of inconstancie, diminution of heate, mockeries, trauels, humilitie, highnesse, we do shewe it by the colours of a yealow, pale, redde, blew, white, graie, and incarnate.

quest. What causeth diuers Ladies esteemed wise and of good

good iudgement, to giue themselues ouer to vile men, infamous and wicked?

An. I haue tolde you oftentimes that Loue is blinde, and doth captinate the senses, abandoning iudgement and foresight in women, specially in those that bee amorous, whose wittes be verie weake and vnperfect.

quest. Whereof commeth the custome that the Greekes doo eate a confection made of Quinces (commonly called *Marmalade*) the first night of their marriage?

An. Because they feare to diseale and weary their spouses at the first recounter and meeting.

quest. Whereof commeth it that many be in loue with Gardiners?

An. Their simplicitie perchaunce is the cause: Or else because gardens be dedicated to Venus, and those that bee continually within them do saour of Rosemary, Parge-rome, or of some other swete hearbe.

quest. How chaunceth it, that the new married women the first night of their marriage go so vnwillingly to bedde, and do rise the next day so lustie and ioyfull?

An. That commeth of the perfection that they haue receiued of the man, for then they know that they be women indeed.

quest. Wherefore doth agreement in loue cause things to please vs, which otherwise should not so do?

An. Loue of necessitie doth inflame. For we seeing many to pursue the thing wee loue, the opinion whiche wee haue

quest. Why dooth a word many times more allure the heart, then long seruice?

An. Because seruice was not imployed to the purpose, and the word was spoken to effect.

quest. How commeth it, that women touched vpon the Nauell, be incontinent prouoked with a desire to enter the field?

An. There be certaine vaines in the maue, whereof the Nauell is made, and the maue is the verie seate of voluptuousnesse: It is no maruaile then if they bee moued thereunto when they be touched vpon the same.

quest. VVhat is the cause that some Louers bee better pleased with the Melancholike, then with the liuely and lustie?

An. Louers bee easily induced to beloeue that they bee beloued, and perceiuing their Ladies to be Melancholike and heauie, they esteeme that to come of the care that they do take of them and of their affaires, but it may be that it commeth of the agreement and similitude of complexion.

quest. VVhy bee rich women more giuen to loue then the poore?

An. Idlenesse is the cause, who is the mother of all superfluitie. I leaue to speake of the delicate meates and the good wines that the rich doth vse, without hauing any grief or vexation which troubleth their bzaine.

quest.

quest. Why is loue moſte commonly painted with his eyes bound vp?

An. Becauſe hee blindeth poore Louers, and maketh them ſo like vnto beaſts, that they cannot at all diſcerne the imperfections of their Ladies.

quest. Why doo Louers delight to heare amorous hiſtories written by authours of our time?

An. By the conſozmitie of their paſſions, and likelihoode of their affections.

quest. Why be women well content when they bee told that other women be in loue as well as they?

An. Becauſe their fault ſeemeth the leſſe, not being alone ſpotted with that vice.

quest. VVherefore do ſtepmothers loue their ſonnes in lawe and hate their daughters in lawe?

An. They hate their daughters in lawe, becauſe they drawe all the ſubſtaunce from their ſonnes: and they loue their ſonnes in lawe as the principall goodneſſe and ſolace of their owne daughters.

quest. VVhy is Loue better liked in the Countrey then in the Towne?

An. Becauſe in villages there is not ſo great reſpect, and ſo that all commodities and things are not to be found there, Louers be conſtrained to applie themſelues one to another. Moreouer the pleaſure of Gardeins, of hunting, fiſhing, and other Countrey delights, do moſt commonly

cause men to keepe themselues at home, and to forget the
toyes and follies of Townes and Cities.

quest. Whereof commeth it, that amorous women bee
more ticklish then other?

An. Women prone to loue, bee delicate for the moste
part, whose skinnies be lose and soft, more easie to be tick-
led.

Quest. Why do women loue them most earnestly that
had their maydenhead, and men cleane contrary hate those
women whom first of all they embraced?

An. Women by the coniunction of the man doe gaine
perfection, and the man therby maketh himselfe vnperfect,
because the woman is a creature vnperfect, and as the Phi-
losophers say, a creature caused and not complete.

Quest. Why be some hard to be perswaded that they be
beloued?

An. Because they perceiue not themselues amiable:
and because they know that in them there is nothing that
may incite other to loue them.

Quest. Wherefore do Louers many times write to their
Louers, with the Ioyce of Onions, or of Leamonds?

An. Because the thing whiche is written with suche
Ioyse, should not appeare manifest, except it be neare the
fire, and they do so to keepe their loue secret.

Quest. Why do not Louers subscribe their Letters which
they write to their Ladies and Paramours?

An.

An. The reason and cause is aboue mentioned, being assured that if their Loue were deciphzed, they should haue lesse pleasure. Besides this, a way should be opened for false tongues, to impeach and let their mindes and purposes.

quest. Why do Louers write one to another amorous sonnets in ryme rather then in prose?

An. Poetrie is the friende of Loue. And all the praise belonging to loue was alwaies more sweetly sung and celebrated by Poets then by Orators.

quest. Wherefore do women so willingly behold themselves in Glasses?

An. To contemplate and behold their beautie, to esteem the same as it is worthy. Or else it proceedeth of a certaine lightnesse that is in them.

quest. But wherefore vse they more willingly Glasses of Steele, then of Christall?

An. Steele is of a more sounde substance, comforting with his glimse or reuerberation the sight more then christall doth.

quest. Wherefore doo wee present women with glasses, gloues, chaines, Jewels, and pretie fannes to coole their faces, or defend the same from the fire?

An. Glasses do serue them to see their beautie: fannes refresh and coole them, chaines to signifie that they be sales, and had need to be chained: gloues to let their hands from snatching, still readie and proper to the spoyle: Rings that they may consider the end with the beginning, and to

Quest. VVhat is the occasion that many women haue liued chastely in their youth, and approaching to age, haue giuen themselves ouer to wantonnesse?

An. It may be that in their youth they laboured much, for trauell is enemy to loue. Or else they were so well looked vnto, that they had no leisure or time to attempt that enterprise.

quest. VVhereof doth it come, that louing and amorous women be giuen to babble and prate more then other?

An. If loue bee not too excessive, it rendzeth and maketh folkes ioyfull, lustie, and well spoken. And commonly it seemeth that heauinesse stoppeth the Orgaines and conduites of the voyce: contrariwise, ioy and gladnesse of the heart doth open and vnlose them.

quest. what is the cause that many wrapt with loue, do vpon the sodain lose this loue?

An. All they which be of hotte complexion be subiect to sodain mutations and chaunges, and runne hither and thither without any rest.

quest. whereof commeth it, that Louers lose their eating or appetite?

An. The amorous passions doth dispearse their hearts into sundrie parts, and their liuely and vitall spirits be vnproper to digestion through being too much distract hither and thither, and plunged in affections of Loue.

quest.

Quest. why did the auncients painte Loue with a window or a gate in his stomacke, wherein were written these two words: *Farre off, and at hand.*

An. To shewe that he which is a Louer must loue as well in absence as in presence.

quest. But why was he painted bare headed?

An. To shewe that betwene Louers there should bee nothing couered or hidden.

quest. Wherefore do some paint Loue with the face of a man, and not of an Infant?

An. To shewe that a Louer ought to bee constant as very men be, and not like the brutish.

quest. I desire to knowe wherefore the notable Painter *Zeuxis* did paint him with a greene Robe?

An. Because Louers liue in continuall hope; and green doth signifie no other thing then hope.

quest. But why doth he set vpon the borders of his Robe these words: *Death and Life*?

An. Because that true Loue dureth both in life, and also after death, and breaketh neuer for any accident that may happen.

quest. And wherefore did *Appelles* paint him with these words written in his forehead: *Spring time and Sommer*?

An. To shew that in loue there is both prosperitie and

Questions of Loue,
aduerſitie, which are represented by thoſe two ſeaſons.

queſt. Wherefore do they giue him wings?

An. Because the deſires of Louers do tend alwaies to high things.

queſt. Wherefore do they make him a childe?

An. Because that whoſoener doth giue himſelf to loue, hath no vnderſtanding: for moſt commonly he loſeth for a thing of nought, matters weightie & of great importance.

queſt. What moued the inhabitants of Cipres, to painte Loue, hauing a Turkie bowe behinde his backe, and his arrowes before?

An. It was because that Loue hath a cuſtom to wound all them that he meeteth. And because that he ſecretly doth the ſame, they place the Turkie bowe behinde his backe.

Queſt. VVherefore bee his Arrowes neuer blunt, but ſharpe?

An. Because they ſhould wound the better and enter more deeply, for they make him ſoze, to ſeele that hee is wounded with them.

Queſt. How commeth it that one looke is more hurtfull to Louers, and woundeth them more then any touching or talke?

An. That is, because Loue taketh his beginning of loſing.

queſt. VVhy do Louers waxe ſo ſoone pale and leane?

An.

An. The passions of the minde do bring the bodie to a poore estate.

quest. VVherof commeth it, that Postes, Ryders, Wea-
uers, and generally they which be accustomed to great agita-
tion of the bodie, be more venerall then other?

An. Mouing doth heate the reynes and the vessels of
generation. Trauell also doth open the conduits where the
seed doth passe, and is not to be doubted: but cold doth cause
the humors to be in a maner immoueable, letting the seed
from comming to the generatiue parts.

quest. whereof commeth it, that men of hotte, strong,
and good complexion, abstaining from copulation with wo-
men, do commonly fall into the fluxe, or haue the yealow
laundise, or be troubled with immoderate choller?

An. Men with their seed do auoyd certaine corrupt hu-
mors, the which remaining in the body, be conuerted either
into cholles, or else into the yealow Jaundise.

quest. what is the cause that harlots and whores do smell
so rammish?

An. Because they sildome retaine their seed, which be-
ing out of the Matrice doth corrupt and stinke.

quest. Is it lawfull for a Louer to take his pleasure with a-
ny other besides his owne Ladie?

An. I answer no. neuerthelesse his Ladie being ab-
sent and cannot enioy her, hee may haue libertie to vse
an other, if shee resemble his owne in suche perfection
as

as she may be feared a second Ladie : but not in any wise to fire his heart vpon her. He then, I say, that vseth such a one in his Ladies ab'sence is the rather to be excused, but neither of them is to be admitted in my iudgement, if hee meane to deserue the title of a true Louer.

quest. Tell me then, what thing is Loue?

An. It is a passion that doth blinde the spirites, remo-
ueth the vnderstanding, take th all the memorie away, cau-
seth ruine and losse of goods, maketh a man weake, and is
the enemy of youth, and the death of olde age, the mother
of all vices : the receptacle of pensive minds : a thing with-
out reason, without order and stabilitie, and the whirlepole
of mans libertie.

quest. What are diuers women of themselues?

An. Beasts vnperfect, giuen to ten thousand passions
and pleasures, abhominable to be thought well of. So that
if men would do as they ought to doe, they would not fol-
low them nor pursue them, with other desire or appetite,
but as things ineuitable, which necessitie doth constrain
them to vse.

quest. wherefore be there so fewe women that can con-
tent themselues to loue one?

An. Because most of them are giuen to lust, insatiable.
And for this cause they care neither for number, nor for a-
ny thing that is honest, so that he be able to couer her skin,
he is welcome.

Quest. what is the cause that loue being discovered com-
meth seldome to perfection?

An.

An. For the letter that commeth thereby.

quest. Why haue olde men the repulse of yoong women?

An. Because they haue not wherewithall to ease them of their grieve.

quest. Why do women count them beastes that be ouer curious and diligent to serue them?

An. Because they know themselves vntwozthie of such seruice.

quest. Is it true that men say, when one kisseth two mouthes, one of them must needes stincke?

An. I beleue so, if he loue perfectly.

quest. How commeth it that Louers are more suspicious then other?

An. Because their mindes be continually troubled.

quest. Why is it so noysome for a riche woman to suffer trouble?

An. Riches engendzeth pride and insolencie.

quest. Where do noble mindes commonly meete together?

An. Where the fairest Ladies be.

quest. What is required in a perfect Louer?

An. To feare and reuerence about all things the mightie power of Loue, and to referre or report to him of all his thoughts and desires.

quest. How do men come to the frute of Loue?

An. By hope and perseuerance.

quest. What thinges are contrarie to the kingdome of Loue?

An. Shame and feare.

Quest. Who bee they that doo not let to serue Loue, although they be otherwise preiled with affaires?

An. Lustie and couragious hearts, which in despite of businesse do not passe to suffer themselves to enter the yoke of Loue.

quest. What be the paines of Loue?

An. Hurts and wounds more then deadly: that is, desires full of rage, extreame trauell, exile and banishment, grieuous martirdome, and pride intollerable.

quest. What is the meate of perfect Louers?

An. Sighes and teares.

quest. VVherewithall do they make sacrifice to Loue?

An. With cleane hearts, which are not spotted with any couetousnesse,

quest.

quest. VVho be the messengers of Loue?

An. Pleasure, Trauell, swæte, bitter, warre, Peace, life and death.

quest. VVhat are the cause of Louers sicknesses?

An. Heart breakings, hurtfull fastings, the hunger of Loue, trembling, quivering, and continuall trauels, secret dolours, the extremitie of vexations, and great watchings.

quest. VVhich are the benefits of Loue?

An. Plaies, sleepe, beddes, pleasures, rest, tranquillitie, contentation, abundance, peace, refreshings, and other reioysings.

quest. VVho be most secret in loue, men? or women?

An. Women bee most secrete no doubt, because they speake lesse then men, a thing likely to be true, but sildome seene.

quest. Is the benefit greater by being secrete in Loue, or the hurt by too much speaking?

An. I thinke the hurt surmounteth.

Quest. Thinke you that by the dexteritie of the spirite, men may know the secrets of Louers?

An. The holie Scripture doth witnesse, that the heart of man cannot be knowne, and that God alone doth knowe the same.

quest. Why be the secrets of loue so easily kept?

An. For the great sweetnesse that men finde in them.

quest. Is it better to loue them that be faire, or them that be secret?

An. Without doubt the secret wiſe, are moze woꝛthle to be loued, for beautie is of little continuance.

quest. How ſhould men keepe themſelues ſecret in loue?

An. They muſt take heede that they paſſe not oftentimes by their Louers houſes, or often follow their haunt, but waite vntill Fortune preſent apt occaſion.

quest. How ſhould our pleaſures be meaſured?

An. They ought to agree with our age, with our eſtate, with the tyme and place where we be.

quest. What ſhould be the faithfull ſeruiſe of a Louer?

An. It ought to be neceſſary and voluntarie with the heart and the liſe.

quest. What meaneth it, that women for the moſt part do loue them that haue ſlowe and vnſetled heads, and con-temne others which haue more amiable qualities.

An. They do eſtēme perhaps that they ſhall be better beloued and ſerued of thoſe meaner ſpirites, becauſe they haue not ſuche knowledge as the other whiche are of moze vnderſtanding then they.

quest.

quest. How many sorts of beauties be there?

An. Thre, one in the bodie, the other doth consist in the accord and harmonie of the voyce, the third in vertue.

quest. How may they be comprehended?

An. The first by the eyes, the second by the eares, the third by the vnderstanding. And men may also enjoy the perfection of beautie, by sight, by hearing, and by thought.

quest. What meane the Poets when they faine of Circes, that she with her sorceries did chaunge and transforme all them that taried with her into beasts?

An. They would signifie by that metamorphose, no other thing, but the wanton and lasciuious allurements of Circes, wherewith deteining all those that fell into her hands, she so farre forth made them equall to brute beasts, that vtterly they forgot their true estate of manhood.

quest. From whence come the paines that men suffer in this earthly and vulgare loue?

An. They procede of that, that we desire things which we cannot alwaies haue at our will and mindes.

quest. Do yee thinke that desire of beautie doth hinder the rest and quietnesse of men?

An. No, so that desire is not of any thing Corporall.

quest. Wherefore doo men attribute arrowes and fire vnto Loue?

An. To shew how ardent & full of dolor his passions be.

quest. VVhy is Loue painted naked?

An. Because that all the actes and déeds of Louers be such, that they cannot be hidden nor dissembled.

quest. VVhat is the greatest blindnesse in Loue?

An. To loue her whom we thinke cannot be contented with the loue of one.

quest. whether do ye esteeme greatest the beautie or the foulness of those that cannot content themselves with the loue of one?

An. The foulness is farre greater.

quest. what deserue they? to be loued, or hated?

An. In my iudgement they should be hated and eschewed as the plague.

Quest. VVhich is the greatest spurre that prouoketh a man to do well and honourably?

An. The presence and fauour of his Ladie.

quest. To what thing is the seruitude of loue like?

An. To the seruice of Princes.

quest. How should a man behaue himselfe amongst Ladies?

An. As in the Court amongst Princes & great estates, to wit, that he must be bold and hardie.

quest.

quest. Is it verie true, that he must needs be bold and full of audacitie?

An. After my opinion no: but according as a man may vse himselfe, I say yea. Notwithstanding I suppose that in the Court and traine of Princes, and in the service of Ladies, men ought rather to march to the steppes of humilitie & reuerence, then in too much hardinesse and presumptiue.

Quest. which be the noblest hearts?

An. They whom loue disdaineth not to warine with his sacred heate.

Quest. wherefore do some loue many persons at once, and yet do not vse to disclose the same?

An. Noble mindes take great pleasure to do so, but to tell and shewe it, it is but losse and shame.

quest. Is it true which men say, that if one be in loue with another, hee then beareth affection to all those things, which resemble the thing he loueth?

An. That is too true, for they bee in loue euen with things that be dumbe and without sence, with pictures and engraueu things, and such like: if they shewe any remembrance of the thing they loue,

quest. what is the true gage of Loue?

An. A pure and cleane heart.

quest. why do women very oftentimes blame or dispraise their Louers?

An.

An. To the intent that other should praise them, there by to double their pleasure.

quest. VWho hath the more liuely spirit, and better memorie, the man, or the woman?

An. The man, not after the saying onely of the Philosophers, but also of holie Scripture.

quest. VWho hath the better iudgement of the amiable parts, the man, or the woman?

An. The man, as being indued with the nature of a more high vnderstanding, and a spirit more subtil.

quest. May we loue the thing that doth turne vs to dishonour?

An. I thinke not.

quest. VWhat is the greatest recompence that a woman can make vnto a man?

An. To reueale vnto him her secretes, and finally to make him Lord and maister of her bodie, and of all her thoughts.

Here endeth the questions and answers of Loue.





NATVRALL QUESTIONS, and the Answeres.

THE II. BOOKE.

Question.



Herefore is not Cheefe made of beastes
that be toothed on both sides?

An. Because their milke will not
curbe noꝝ cheame.

Quest. Wherefore do men cast Smal-
lage into Pondes?

An. Because Smallage doth serue fish foꝝ a medicine,
and also they delight to eate the same.

quest. Whereof commeth it, that Dogges neuer loue to
eate of the tayle, or of the belly of a Hart.

An. Because the Gall of a Harte is sometimes in the
tayle, and sometimes in the belly.

quest. What is the cause that fat people haue litle blood?

An. Because the grease and the fatnesse do consume it.

quest. Whereof commeth the saying of the Auncients:
that he who is wont to eate a kinde of pulse called Lentiles,

is

is

is for the most part pleasant and amiable?

An. It is because that Lentils do cause cold humors.

quest. How commeth it that we be more greedie to eate whē the North or Northeast winde doth blow, then at other times?

An. That commeth of the cold of the foresaid windes, which doth vnite and hold the naturall heate together.

quest. VWhereof commeth it, that to get a stomacke, men vse eger and sharpe things?

An. That is, because all eger things do drie and open the stomacke, which causeth the appetite.

quest. VWhat causeth, that they which haue a feminine voice be not in any great estimation or opinion among the wise?

An. Whosoever hath vpon him either member, or marke, or manner of doing which is proper to any other creature whatsoever it be, he is surely participant of the nature of the said creature. And because the woman is of smal practise, whosoever hath the voyce like a woman, is esteemed of the wise to haue litle vnderstanding or knowledge.

quest. VWhereof commeth it, that they which be hastie of speech are of smal cōstancie, ill conditioned, and extremely chollericke?

An. All sodeine motions come of the extremitie & ex-
cesse of heate, which engendzeth in men this inconstancie
and lightnesse, to promise without any performing, and
thzough choler most commonly consider not what they say.

quest.

quest. VVherof commeth it, that they which haue shrill voyces, are most commonly enuious and malicious?

An. The sharpenesse of the voyce proceedeth from the sharpenesse of the pipes and conduites of the lunges, which riseth through drynesse and coldeesse. Such be melancholike persons, who being naturally fearefull, dare neuer disclose that which they thinke.

quest. Whereof commeth it, that all they which bee extreme thirstie do loue no sweete wines?

An. All things which may ingender and enflame choler, are apt to make men thirstie, and such is sweete wine.

quest. Wherof commeth it that diuers religious persons, which naturally are verie zealous of Chastitie, doo abstaine from wine?

An. Wine is hotte and full of vapours, and therefore prouoketh lust, his heate dissolueth seede, and with his venositie causeth the courage to rise.

quest. VVherefore did our forefathers make difficultie to vse at their tables diuers meates and sorts of dishes?

An. The diuersitie of meates cannot bee digested with one proportion of heate. And so nature being troubled with indigestion of such diuersitie of meates, causeth noysomenesse to the stomacke, and specially when it is weake.

quest. Wherof commeth it that the sea is so profitable and delectable for Lazermen, and such as haue the dropisie?

An. The sea prouoketh vomit, and through vomiting, cleaue & all other superfluous humors which cause such diseases do auoyd. And so those that be infected, do loue the sea.

quest. Wherefore is the Citie of *Anignion* rather subiect to the plague then any other place round about it.

An. The subtile aire is sone infected, and sone purged of the infection: contrariwise, the grosse aire is not so lightly infected, nor yet so sone purged.

quest. How may the fine & subtile aire be knowne from the grosse and corrupt aire?

An. The tenuitie and subtiltie of the aire is knowne, for at the rising of the Sun it is sodeinly heated, and warreth colde at the going downe thereof. The contrary doth chaunce to the grosse and bitious aire.

quest. Why is Musicke more delectable in the morning, then at any other times?

An. Because that all things be then in silence, the senses be more lustie and waking, and the minde in great moderation and temperance.

quest. Why be frutes commonly beloued of all men?

An. For the naturall swætnesse which is in them: or else because they be of the temperature hotte and moyst.

quest. Wherefore is the sight aboue all the other senses most esteemed?

An. Because by the sight wee see the difference of all things. Or else we may say it commeth by the impression of Loue, which taketh his first force & strength by the sight.

quest. Whereof commeth it that they which haue a feeble sight, write smaller letters then other?

An.

An. Because they write their eyes being in a manner halfe closed and shut.

quest. What is the cause that all ill facts do discover themselves by the eyes and the heart?

An. Because the eye is a messenger of the heart. It may also be said, that the face being tender and open to all vapors, the same may easily bee iudged & discovered by the alterations, that it sheweth principally from the heart.

quest. Why be they that haue litle heads naturally more chollericke and disdainfull then others?

An. Because the heate comming from the heart, from whence anger riseth cannot well be cooled, and the chollos proceeding from the blood, moued & boyling about the heart causeth heavinesse.

quest. Whereof commeth it, that by thinking vppon strange and horrible things our flesh doth quake & tremble?

An. Because the heat doth retire to the inferiour and inward parts.

quest. Howe commeth it that in the heart of a Stagge there is a bone?

An. Nature hath there placed it to serue for a stae and foundation of the continuall motion of his hart, both in rest and trauell.

quest. How commeth it, that in Horses, Mules, Asses and Crowes, men finde no gall?

An. All they haue galles, but it is not in one proper place, but dispersed thzoughout all the vaines.

quest. VVhy are they commonly leane which haue great Milts?

An. The Milt doth draw vnto it much matter and substance, which would else turne to nourishment and fatnesse.

quest. How come haire to be placed vpon the head?

An. The braine bringeth them forth, discharging it self of grosse vapors, which comming forth by the pores of the flesh do ware drie, and turne into haire.

quest. VVhy do diuers feed vpon bones & not vpon haire?

An. Because of the ouermuch dinessse thereof.

Quest. By how many waies may the braine be purged?

An. The watrich humors bee purged by the eyes: the melancholike by the eares: the cholericke by the nose: and the Slegmaticke by the haire.

Quest. wherefore hath nature made the lungs of all creatures like a sponge?

An. To receiue aire the better, for the refreshing and cooling of the heart, and to drie away all hurtfull vapors.

quest. VVherfore hath nature placed the heart in the midst of the stomacke?

An. To giue life equally to all the members, euen as the sunne placed in the middle of the heauen doth equally giue light to all things.

quest. wherefore doth it decline somewhat more to the left side then to the right?

An.

An. To temper the coldnesse of the milt, which is the seate of melancholy, and placed on the left side.

quest. How commeth it that all those creatures which haue litle harts be more hardie then they which haue greater?

An. In litle hearts the heat is better compact and kept: and so by consequence, the moze vigorous and of greater force.

quest. Whereof commeth it that some doo die through ioy, and some through sorrow?

An. Great ioy doth choake the interioz parts, and heavinesse doth coole them, so that life cannot endure where heate lacketh.

quest. Whereof commeth it, that Marmalade of quinces taken before the repast, doth binde and close vp the belly, and taken after the repast, doth vnbinde it?

An. Through his great stiptilitie or costinesse it closeth the nether parts of the ventricle: and if it be taken after repast, it closeth y^e superioz parts of the stomack, which being shut, the meats be constrained to auoyd by y^e interioz part.

Quest. Whereof commeth it, that the Radish roote doth greatly aide and helpe digestion, and yet of it selfe almost cannot be digested?

An. The Radishe is compounde and made of diuers qualities. The moze subtile parts thereof are very proper and meete to cause digestion. The other which are grosse be contrary to heate, and so let digestion.

quest. Wherof commeth it that the cholerike complexiōs do

do soonest attaine to beardes?

An. For their great heate, and because they haue the pores large and wide.

quest. But how commeth it that haire doth also grow in them that be hanged?

An. They be continually in the Sunne, and all the humors of their bodie do resolue into vapors, which causeth the haire to encrease and growe.

quest. Whereof commeth it that some haue harsh and hard haire, and other soft?

An. The soft haire doth come of the litle pores, and the stiffe and hard doth procede of the greatnesse of the pores, for this cause women haue their haire more fine and soft, because their naturall colde doth restraine and make their pores lesse.

quest. What causeth yong men sooner to haue an appetite then olde men?

An. It is because they be of a hotter complexion.

quest. Wherefore do Phisitians forbid vs meates that be too hotte?

An. Because they burne the blood, and dispose it to Lesprosie.

Quest. Whereof commeth it that women haue no beards?

An. Because that substance which should conuert into the beard doth turne into the haire of the head.

quest.

Quest. What meaneth it that Garlike and Onions (although they be not in the ground do sprowt and grow?

An. That is of the great aboundance of the humours that they haue.

Quest. Wherof commeth it, that studie is noysome and hurtfull after repast?

An. Naturall heate cannot trauell both in digestion and speculation at one instant.

quest. Whereof commeth it that when the stomacke is griued, all the bodie languisheth?

An. The stomack hath certain aliances with the hart, the braine, and the liuer, which are the principall parts of the bodie.

quest. Whereof commeth it, that some doo things best with the right hand, and other some with the left?

An. That procéedeth of the heate that commeth from the heart, which maketh that side moze apt and méete vnto labour, whereunto it hath his principall access.

quest. Whereof commeth it, that they which haue the hicket, by reteining their breath do ease themselves of it?

An. The blowing and breath retained, doth heate the interioꝝ parts of the bodie, and the hicket procéedeth of nothing else but of colde.

quest. Why do olde people neede with great difficultie?

An. Because their conduites be verie straight.

Quest. VVhy doth wine mingled with water cause vomit?

An. Mingled wine is noysome to the stomacke, and doth weaken the vertue retentive: contrariwise, pure wine doth comfort it.

quest. VVhy be they so subiect to sicknesse that loue to drinke strong and mightie wines?

An. Strong wine excessively drunke, doth extingnish naturall heate, and the liuer being therewith weakened, cannot engender good blood, but doth rather ingender a certaine aquositie and waterishnesse, that conuerteth it selfe into a drop sicke.

Quest. VVhy be not yoong children so thirstie and drie as men of greater age?

An. The moistnesse of yoong children doth keepe them from being thirstie. For thirst is nothing else but a desire of moistnesse, whereupon they that be of greater age be naturally more drie, and therefore more thirstie.

quest. VVherof commeth it, that the bottome of a cawdron or kettle is colde, althoug scalding water do remaine in it?

An. It is because of the hote vapours which mount on high, whereby the vpper parts being made hotter, the bottome is cold, though the continuall water that is in it.

quest. How chaunceth it, that the graine which the Ants doo laie vp in the ground is euermore bitten on the one side?

An.

An. Nature hath taught them to do so, to take away the growing thereof for their better sustentation. For coe in the earth doth naturally grow, which if it should, the poore beast should be defrauded of his lining.

quest. VVherefore do the Phisitians say, that it is dangerous to let one blood that is fat?

An. The vaines of grosse men be hidden and small, and besides that, they haue litle blood.

quest. VVhy doth the Camelion change colors so often?

An. That commeth of ouermuch feare, and for that he esteemeth his blood so deare.

quest. VVhy be rich men more subiect to the gout then the poore?

An. Because they stuffe themselves with many and diuers meates, or that they bee too much idle, or else because they vse not conuenient exercise. The same may also come through too much company with women: for there is nothing that corrupteth moze the vertue digestiue, then such exesse.

quest. wherfore is it not good to speak when one eateth?

An. Because speech doth much let and hinder the chawing of meate: or else it is for feare of entring or falling into some cough and strangling.

quest. VVhereof doth it come, that the birds and foules which be fatte (in this Countrey) if they take their flight into the South parts, or into *Ethiopia*, they returne leaner then when they departed?

An. The South parts be hotte and drie, and both drie that which dwelleth in them. D^r wee may say that in all places that be hotte and colde, both in Sommer and in Autumne there be found fruites and seedes, and the dayes are moze longer.

quest. What is the cause that birdes doo breede in the spring, when they bee leane, and in Autumne when they are fat and in good liking they do not breede?

An. The springtime is a moderate season, and all liuing things at that time bee most temperate, and by that meanes are moze apt to generation. Contrariwise, Autumne is colde and drie, and by that meanes lesse fit to that matter.

quest. Wherefore do we sooner vomit vppon the Seas, then when we trauell on foote or horsebacke?

An. Because to sayle vppon the Seas, is a motion the which is not after our nature, but to runne is. To saile is a mouing vnaccustomable, and all extraordinary things do trouble man.

quest. Whereof commeth it, that the first fruites as well of beasts as of trees, if they come in their season, bee fairer then those that come after?

An. At the first bearings Nature is fresh and lustie, in the other, she is somewhat weake and impotent.

quest. What is the cause that a dead corpes is more heauie then a liuing bodie?

An. A liuing bodie is replenished with aire and fire, which both keep it right vp, for their nature is alwaies to mount on high.

quest.

quest. Why doeth the excessive vse of women make vs weake?

An. Because it taketh away from vs our natural heat.

Quest. Why do the Phisitians commaund salt to be cast amongst the cloutes of little Infantes, when they bee swadled?

An. To harden the skinne.

quest. Why did *Democrites* forbid his schollers (whome he desired to be chaste) to eate rapes?

An. Because rapes thzough the great ventositie wherewith they fill our bodies, prouoke lecherie.

quest. VVherefore doo women with childe forbear to eate Rue?

An. For that it causeth them to bee deliuered befoze their time.

quest. Whereof doth it come, that all oylie things do take away the appetite?

An. The things which are oylie, do swimme at the mouth of the stomacke where the appetite is engendred, euen as the digestiō is made in the bottom of the stomacke.

quest. Wherof commeth it that by too much vse of egre and sowre things, men waxe olde before their time?

An. All things that consume naturall humiditie, doth cause age.

quest. what is the cause that things which are salt, be noysome for the sight?

An. Because they pearce too much.

quest. whereof cometh it, that women if they chaunce to fall, do fall most willingly backward?

An. Because their hinder partes are more grosse & heauie then the rest, through coldnesse which vnto them is naturall.

quest. what is the cause that we be euermore fatter in the belly and in the guttes, then in any other part?

An. Because the belly is neare the stomacke where digestion is made.

quest. why haue women smaller feete then men?

An. Heate being farre greater in men then in women, causeth them to growe in height, engrossing and enlarging the superioꝝ parts.

quest. what causeth man to bee more enclined to laugh then to weepe?

An. Because it is a pleasure to laugh, and a displeasure to weepe.

quest. whereof cometh it that some men do rout sleepe, other sleepe without making any noyse, some do speak betweene their teeth, and some aloude and cleare?

An. This diuersitie doth proceed of the let that is in the apprehensiuē sences, accordingly as they be stopped oꝝ free.

quest. wherefore is smoke so contrary to the sight?

An.

An. For the grossenesse and sharpenesse thereof. The grossenesse is shewed in the fume that it engendreth: The sharpenesse is manifested in that it mounteth aloft vnequally, and as it were like cloudes.

quest. whereof commeth it that bread faulted, is lighter then other, notwithstanding that fault ioyned to water shuld make it heavier?

An. The heauinesse of the bread commeth of the humiditie, and y^e moze it is dried, the moze y^e bread is the lighter.

quest. wherefore is not hotte bread wholesome?

An. Hotte bread is yet full of moistnesse and vapours which do corrupt the blood?

quest. what is the cause that when a Dog beginneth to barke, all other thereabout do follow him and do the like?

An. A Dog because of cholles wherewith he naturally aboundeth, hath both his senses and his hearing very sharp.

quest. why is not bread made of pure meale, or that which is made of cleane branne esteemed good?

An. All extremities are vicious, the branne because it naturally drieth too much, hath no nourishment: The flower of meale contrariwise, causeth great nourishment, but is slimie & glutting, and consequently of too hard digestion.

quest. why do grosse men and those that haue the drop-sie, delight to eate bread made of pelt meale?

An. It loseth the naughtie humors in grosse bodies, and dissolucth the watery humour which hurteth them, and is temperate betwene hotte and cold.

quest.

quest. Why hath man longer haire then any brute beast?

An. Because they receiue greater nutriment, and also because brute beasts, do often change their haire, which happeneth not to man, except through some great hurt.

quest. Wherefore do the sweet saouours delight vs, and the stinking offend vs?

An. Like as in tunes there be both consonants and dissonants, whereof the one delighteth vs, and the other offendeth vs: Euen so in saouours sweet smells are the consonants, and agreeable to our nature, and stinking are the dissonants, and dislike vs.

quest. VVherof commeth it that aboue all other meates, we loue flesh best, and that it doth profit vs most?

An. Because flesh doth yeelde more strength, replenisheth better our bodies. Or else because it appprocheth more nearer to our substance.

quest. How commeth it, that such as haue the disease called *Gonorrhea*, auoyd their seede without any pleasure?

An. Because their seede is thinner and lesse digested and their conduites made wider.

Quest. How commeth it that they which be chollerick haue loude voyces?

An. That proceedeth of the extremitie of heate.

quest. VVhat is the cause that Turpentine is commonly smelt in the vrine of those that vse it?

An.

An. Turpentine is a substance verie subtill, and therefore it doth easily penetrate and passe to the bladder where the vaine is, and infecteth it with his odour.

quest. Whereof commeth it that faire weather beginning towards night, most commonly doth not long continue?

An. Of the inconstancie of the Moone, which hath her principall domination and power in the night.

Quest. What meaneth it, that Cranes do prognosticate faire weather?

An. Cranes do naturally feele the mutation and change of the weather, and accordingly goe and depart into other countries.

quest. Whereof commeth it, that olde men remember so well that which they haue seene and done in their youth? and forget that which they learne and do in their age?

An. Things learned in youth, haue already taken a certaine habitude in the person. But things which they learne in age, because their senses be weakened, are easily lost and forgotten.

quest. Why do men say, that to growe fast is a figure of short life?

An. Because the humors that causeth the growing, as it is easily enlarged, euen so it soone consumeth.

quest. Why doo Cranes set themselves in arraie, when they prepare to flie?

An. To trouble themselves the lesse in flying.

¶

quest.

quest. How commeth it, that vnhorned beasts haue not teethe on both sides?

An. That commeth for lack of the matter or substance which causeth the same.

quest. Why be sodden stones more heauie then other?

An. It may be because the fire hath rendred them more solide and better compact.

Quest. Whereof commeth it, that Bees are more fierce then other beasts?

An. Because they are of nature drie, and be boyd of excrements and other superfluities.

quest. Why do not fatte things soone corrupt?

An. Because they be replenished with aire.

quest. why do trees that grow in marshes die so soone?

An. Because they are of great moysture, and do receiue litle nourishment.

quest. wherefore cannot fire endure, except it be continued and nourished?

An. Because of the great vehemencie and impetuositie of his heate.

quest. Why did not nature create birdes to go vpright accordingly as she did man?

An. Because they bee boyd of reason and haue no care of

of heauenly things.

quest. How chaunceth it that Nature gaue no wings to man?

An. Because man is not created to flie, noꝝ to walke in the aire, but vpon earth.

quest. VVhy do the poulces of yoong Infants beate so swiftly?

An. Because their heate receiueth aire without anialet, and are againe sodeinly coled.

quest. VVhy doo Dolphins when they appeare aboute water, signifie some storme or tempest to come?

An. Because at the beginning of the tempest there do rise from the bottome of the sea, certaine hotte exhalations and vapours, which do warme and heate the Dolphins, at what time they mount to seeke foꝝ colde.

quest. VVhy bee the poulces of yoong people more vehement, then the aged?

An. Because their complexion is hotter.

quest. wherefore do aged people die, as it were without colour and paine?

An. Because all their senses are debilitate and weakened.

quest. wherefore hath Nature giuen the Milt to the noblest creatures?

An. Because they haue need of greater respiratiō & breath.

quest. Whereof commeth it, that beasts which liue partly on the lande, and partly in the water, doo alwaies bring forth their yoongones vpon the lande?

An. Because they are more participant of the earth, than of the water.

quest. What moued *Democritus* to say, that the soule was made and composed of *Atomi*, that is to say, of things indiuisible, as those things be, which we see in the beames of the Sunne?

An. Because the soule is the fountain and spring of all our actions : and those *Atomi* bee aboue all other things most apt to motion.

quest. How commeth it that creatures bred vpon the land bee strangled in the water, and those of the water bee choked with the aire?

An. Because that land creatures cannot breathe in the water : and those of the water be stuffed vp with the heate of the aire.

quest. Whereof commeth it, that overmuch fasting causeth thirst?

An. Through default and lacke of nourishment, where by naturall heate doth extenuate and drie vp the bodie.

quest. Why doth not fire goe out, being couered with Ashes?

An. Because the same being couered, hath the nourishment that it requireth.

quest. What moued some of the Sages to say, that death

is colde, and without blood?

An. Because our life doth consist of heate and blood.

quest. Wherefore is there more vnderstanding in the head then in any other part of the bodie?

An. Because the head is as it were the bulwarke and chiefe part of the bodie.

quest. Whereof is it that among hearbs and plants, some come vp and grow of the seede, and other of the roote?

An. That commeth of their perfection or imperfection.

quest. Wherefore doo hearbes and trees continue longer than other creatures?

An. Because their nutriment vertue is moze luffie, and do easelier finde wherewith to nourish them.

quest. Why is it that the greater the creature is, the longer he endureth?

An. Because the greater they be, the hotter they bee; and in heate the life and strength consisteth.

quest. Wherefore cannot heauen bee subiect to corruption?

An. Because it is not composed of contrary elements.

Quest. Why doth feare make the heart to beate?

An. Because the blood when we be afraide, retirith to the inward parts, and hath neede to be refrigerated and cooled,

led, which thing commeth by the beating of the heart.

quest. Why did nature make man high, and streight of stature?

An. That proceedeth of his heate, which following the qualitie of fire, causeth him continually to mount and grow in height: or to the ende hee might with his handes applie himselfe to handie worke, and hardie exploits.

quest. why can litle children nether go nor stand vpright?

An. Through the febleness of the inferior and nether parts, and by reason of the greatnesse and heauiness of the vpper parts.

quest. wherfore are the nights more quiet then the daies, and lesse windie?

An. The motion of the aire is let by the coldnesse of the night.

quest. whereof commeth it that men of redde complexion, haue more reuelations by dreames then other?

An. Because they be of imagination moze free & liuely.

quest. wherfore did the auncients vse to drinke the blood of those that were called *Gladiatories*, which were hurt and wounded in the combats and fence plaies?

An. Because they were perswaded by the Phisitians, that it serued against the falling sicknesse.

quest. why is bread hard of digestion?

An. Because it lieth long in the stomacke, besides that,
if

if it be not well baked, it causeth the *Liner* to fill the vaines called by the *Phisitians* *Meseraiche*.

Quest. whereof commeth it, that they which are drowned, at the beginning do sinke to the bottom, and afterwards when they begin to corrupt, do rise aboue the water?

An. The bodie being partly corrupted, hath many open places called vents to receiue the aire: which breaking the powers, the bodie becommeth verie light.

quest. what is the cause that round egges do bring forth males, and they which be long, females?

An. Because in the round egges all the vertue is equally diuided throughout all the extremities: and in the long egge the vertue is much extended, and lesse closed, and so lesse hotte then the other.

quest. why is not wine good fasting?

An. Because it engendreth the crampe, and maketh a man dull and heauie.

quest. Why do *Phisitians* vse to touch the poulse of the right arme?

An. Because it is the part that is most hotte.

quest. But wherefore will they not that the patient hold his hand hard closed, nor yet stretched forth?

An. Because the sinewes and Arteries be strained, the hand being either stretched or closed.

quest. Wherof commeth it that Hares haue so feeble sight?

An.

An. Because the Hare is a beast verie slæpie, and too much slæpe hurteth the sight. Or else it is of too much swiftnesse: for ouermuch swiftnesse is hurtfull to the eyes.

Quest. How chaunceth it, that the pawes of a Beare are better venefen, then any other part of his bodie?

An. That commeth of their continuall agitation and stirring: for the Beare doth continually walke and beate with his fæte.

quest. Why do Phisitians call a disordinate appetite (*Fames Canina*) the hunger of a Dogge?

An. Because Dogges are without measure in the appetite of eating.

Quest. VVhy do Dogges skommer with so great paine?

An. Because their bowell and receiuing gutte is larger at that part where it ioyneth with the belly, then it is at the place where it endeth.

quest. VVhy are they more sleepe that haue great heds, then others?

An. The greater the head is, the moze vapors it comprehendeth.

quest. VVhy do Dwarfes loue to sleepe much?

An. Because great plentie of humors get forthwith into their heads, which engender in them a desire to slæpe.

quest. wherefore are they most hungrie, that haue large and grosse vaines?

An.

An. Because they be of nature drie and adust.

quest. What causeth them that dwell towards the South, to be lesse subiect to the falling sicknesse, than other people?

An. Because they be sound within, and full of heate.

Quest. Whereof commeth it, that the oyle of Lentiles doth heale the inflammation of the gummes?

An. Because it is good to take away all hotte and burning humors.

quest. Why dooth the edge of a knife turne, when one doth cut waxe?

An. Because that every Agent, in his action is also patient, that is, subiect to contraries.

quest. How commeth the humor in the eye called *Glaucosia*, which is like Cristall, and hurteth the sight?

An. Eyes infected with that humor, be like the eyes of a Ctuet, and doth come of the abundance of the Chrysalin humor.

quest. Why doth Licorise take away thirst?

An. Because of his moistnesse.

quest. Why is the Liuer of a Wolfe medicinable for them that be diseased in the Liuer?

An. By reason of a certaine secret vertue in the same.

quest. Why bee they more hardie than other, that have haire breasts?

An. Because they haue a boyling heart.

quest. VVherfore is milke euil for the teethe and gums?

An. Because of the immoderate coldnesse.

quest. VVhy doth Lettise prouoke sleepe?

An. Because it engendzeth grosse humoꝝs.

quest. VVhereof commeth it, that Lentiles and Colewortes be hurtfull to the sight?

An. That commeth of their crassitude and thicknesse.

quest. VVhereof commeth it, that by too much eating of Lentiles are engendred Cankers?

An. That commeth of the melancholicke blood, which Lentiles do engender.

quest. How chanceth it, that Lions haue no marie in their bones?

An. Thzough the extreame heate of the said beast.

quest. But why dooth the shining and brightnesse of the Moone hurt the head?

An. Because it moueth the humoꝝs of the bzaine, and cannot after wards resolue them.

quest. VVhy do some die by too much Ioy?

An. Because the spirits do abandon & forsake the heart.

quest. why should men beware of too much fasting?

An.

An. Because long fasting engendreth a heape of il humors, and causeth feeblenesse and loathsomenesse.

quest. Why is vineger verie good for cholericke persons, and hurtfull to them that be melancholike?

An. Because it refresheth choler, and drieth melancholie.

quest. what causeth the eyes to shed forth teares?

An. Coldnesse is the occasion which naturally doth make thicke and restraine, whereby teares do proceed.

Quest. why haue things that be very sweete and odoriferous, a certaine spice of bitternesse?

An. Swéete smells do alwaies searcke hott places, which commonly are some what bitter.

quest. whereof commeth it that things that nourish and encrease milke, do warme moderately without drying?

An. Because such things do engender blood, whereof milke commeth.

quest. why bee all nourishing thinges participant with sweetnesse?

An. Because all swéete things be verie temperate.

quest. whereof commeth it, that wine in procelle of time is of greater heate?

An. Because the waterish parts do banish and auoyd.

quest. whereof commeth it that some wines are sower so soone?

An. Because in the vintage time they were replenished with superfluous humors.

quest. Why do men rather use Sorrell then Vineger, against the inflammations of the Intestines and Bowels?

An. Because that Sorrell is more moderate than Vineger. And whosoever is diseased therewithall should not use any medicine, that is sharpe or violent, but rather pleasant.

Quest. Whereof commeth it, that yealow Choller is alwaies bitter, and the blacke egre and sharpe?

An. Heate causeth bitternesse, and cold causeth sharpnesse.

Quest. Why is Catarre or Rewme, sometime sweet, sometimes sharpe, and sometimes salt?

An. Of a certaine mixture of the humors.

quest. Why doth the wilde Bore pisse before hee dooth runne or flie away?

An. To dispatch himselfe of the heauinesse of his vyne, the more swiftly to runne.

quest. Wherefore do Phisitians giue to Infants and yong children a hearbe called *Abrobatum*, in English Sothernwood?

An. Because it killeth woymes.

quest. How chanceth it, that Scorpions do smite and hurt side?

An. Because their pꝛicke and sting is crooked.

quest.

quest. Why do men waxe pale when they be afraide?

An. Because the blood lieth a way, and retireth to the vitall parts.

quest. Why dooth the sea called *Mare mortuum*, bring forth neither plant nor fish?

An. Through the great bitternesse of the same.

quest. What is the cause that a salt thing being heated againe, waxeth bitter?

An. Bitternesse commeth of adustion.

quest. Why hath the Scorpion venome in her taile?

An. Because venom is the excrement of the Scorpion.

quest. Wherefore did nature make mens eares so eminent standing out, and of gristles?

An. To be more quicke of hearing, and to be lesse grieved when they be hurt.

quest. Why cannot milke, creame or curd, being incorporated with honie?

An. Because honie with his vertue incisive and abster-
sive, doth let it.

quest. Why doth not arter or sinew being cut grow again as flesh doth?

An. Because they be spermaticke members.

quest. Wherefore do the leaues of a Seruace tree fall together at once instant?

An. Because he hath no viscons or slimie humoz.

quest. wherefore is a Bay tree alwaies greene?

An. Because the heat of that tree is alwaies tempered with humiditie and viscositie.

quest. wherefore is the female more imperfect than the male?

An. Because she is more cold.

quest. what caused Hipocrates to suffer those that had hot and sharpe feuers to drinke wine?

An. To aide and helpe digestion, and to strengthen the patient.

quest. whereof commeth the Cotidian feuer?

An. Of the great aboundance of the fleame.

quest. why do the hearbes called Peneroiall, Ditton and Nill, cause women to haue their naturall disease?

An. Because their vertue and propertie is to open.

quest. wherefore is the meale of beanes good for the spots in the face?

An. Because it is marnellous absterfue and cleansing.

quest. wherefore do we sleepe better when wee haue trauelled, than otherwise?

An. Because the spirits haue then more need to be refreshed.

quest. whereof commeth it, that sometimes we be laxative,

tiue, and sometimes too much costive?

An. It is because of the feeblenesse of the vertue retentive, or thzough sharp humoz that bereth and troubleth vs, and the cause why we be bound, proceedeth of contrarie occasions.

quest. whereof commeth the Tertian agues?

An. Of yealous choller corrupted.

quest. whereof proceedeth the falling sicknesse?

An. Of grosse fleame, or rather of a melancholike humoz which is retained in the ventricles of the bzaine.

quest. wherefore did nature make the scull of the heade grosse, and thicke and hollow?

An. The scull is grosse and thicke to defend the bzaine the better, and hollow that the vapours of the bzain might issue out of the same more easily: for the heade is a way thzough the which all the vapors of the bodie do passe.

quest. wherefore is not wine good for them that be growing still in greatnesse?

An. Wine doth straight go into the head, and children in their infancie haue the head grosser after the proportion of the rest of the bodie, than in any other age.

Quest. why doo Melons and Cucumbers cause men to make water?

An. That commeth of their great humiditie.

quest. wherefore is it not good to sleepe with the face vpwards?

An.

An. Because it heateth the raines, inflameth the blood, and not only the blood but the spirits also, which are in the hollow baine and in the great Arterie.

quest. Howe commeth it that trees are more harde and strong of the Northside, than they are of the South & West side?

An. Because the North winde doth better harden.

Quest. VVherof proceedeth the sweetnesse of frutes?

An. Of moderate heate.

quest. VVhy do old men deate so much?

An. Through the great cold that is in them.

quest. VVhereof proceedeth the Lasque and Fluxe of the belly called *Dysenteria*?

An. Of biting and sharpe humors?

quest. VVhy do hearings in so great multitudes leaue the Northerne, and go to the VVestern Sea?

An. To enioy the temperature of that climate.

quest. what is the cause that the pulse commonly called chiche peason, doth prouoke Lecherie?

An. By reason of the saltnesse, whereof the hull is participant.

quest. whereof commeth it that men to see the better, do close one of their eyes?

An.

An. Because the one eye being shut, he seeth the more perfectly with the other.

quest. Wherefore doo Phisitians thinke them to bee of small capacitie that haue sharpe heads?

An. Because the spirits finde not the conduites so free and open.

quest. Why be there no Serpents in *Ireland*?

An. Because that Region is nothing waterish.

quest. What causeth those that haue the Iundise, to think honie to be bitter?

An. Because of the great choller, wherewith they haue the tongue and pallet infected.

quest. Whereof commeth it, that the meates oftentimes waxe sower in the ventricle?

An. That proceedeth of the coldnesse of the stomacke.

quest. Why is not that aire good, which is both hote and moyst?

An. Because it is subiect to be corrupted.

quest. Whereof commeth it, that the *Æthiopians* haue curld haire?

An. Of the great siccitie and drynesse of their humours.

quest. Why be drunken persons commonly cold?

An. Because wine immoderately drunken, doth cause cold effects.

quest. VVherefore is Veneson more esteemed & praised of the learned Philitians, then other flesh?

An. Because it is of good nourishment, and engendzeth good blood.

quest. VVhy is the white of an egge hard of digestion?

An. Through the coldnesse thereof.

quest. VVherefore do men drinke water, and yet it nourisheth not?

An. Water causeth the nutriment to spreadde throughout all the bodie.

quest. VVhy is not the hand hairie within?

An. Because the skinne is thicke and harde.

quest. VVhy is Autumne so vnwholesome and full of diseases?

An. Through the inequalitye of his temperature.

quest. VVhy be the eares vnmoveable?

An. Because they haue no Muscles.

quest. VVhy be no remedies conuenient to be receiued, in the greatest extremitie of sicknesse?

An. Because nature should be lett'd.

quest.

quest. VVherfore are bathes of sweet water esteemed?

An. Because they do heate and moisten, and are good against tertian agues.

Quest. VVhy doth the Northren winde preferue things from putrifying?

An. Because it dyleth much.

quest. whereof commeth it, that Buglosse tempered and dipt in wine, reioyceth him that doth eate it?

An. Because it augmenteth the blood, and restoreth the forces of the heart.

quest. wherof commeth it, that *Peone* hanged about ones necke doth heale the falling sicknesse?

An. That herbe sendeth certaine vapors to the head, which do dye the bzaine.

quest. why be flockdoves better thē pigions of the doue-house?

An. Because they haue lesse dung and excrements.

quest. whereof commeth it, that Azure colour is pleasant to the eye?

An. Because in that colour is a meane of all other colours.

quest. wherefore do we sweate more in the vpper parts of our bodie, then in the lower parts?

An. The propertie of heat is, to ascend, & not to descend.

quest. Why doth not the dung of wilde beasts stincke so much as other?

An. Because they be drie of nature.

Quest. Why bee our eyes greater in our Infancie, then when we be of more age?

An. Through the great humiditie and moistnesse. Whereof in like maner it commeth, that we are moze desirous of sleepe in our Infancie, then in any other age.

quest. How commeth it, that mens eyes do differ so much in colour one from an other?

An. Of the diuersitie of the humoys, whereof they be composed.

quest. Wherefore is sodden water better then the cold?

An. Boyled and sodden water hath lesse ventosities, and is moze light and subtil, because the earth and heauie substance is separated from it.

quest. Wherefore hath nature ordeined nesing in man?

An. To purge the superfluitie of the braine, even as by the cough the milke is purged.

quest. Why do we nese sooner in the Sunne, then when we be neare the fire?

An. Because the heate of the Sunne, resolueth the humoys, and consumeth it not, but the fire resolueth and consumeth it.

quest.

quest. Whereof commeth it that the eares of all creatures do moue, except the eares of a man?

An. That proceedeth of a certaine muscle which is in the Jawes, and doth let & hinder the mouing of the eares.

quest. Whereof commeth it, that Asses do sooner lift vp their eares when it will raine, then at any other time?

An. Their melancholicke nature causeth it, the like hapneth to many other melancholike beastes to prognosticate of raine: as Frogs, Dolphins, Crows, and Cuckoos.

quest. Why haue birds no eares?

An. Because they would hinder their flying, for which cause they are created and made, as man is made to trauele.

quest. Wherefore are the waters of marishes and poudes so euil?

An. Because they are so flegmaticke, and in Sommer they do corrupt. In so much as the finest of the water is conuerted into vapors, and the earthinesse doth remaine.

quest. Whereof commeth it, that they which haue hollow eyes, do see better, then those whose eyes do stand more outward?

An. Hollow eyes haue their vertue more fast and better compact, and so they see the better and further of.

Quest. Why do the eyes of Wolues and Cattes shine in the night and not in the day?

An. The greater clearnesse doth obfusate and darken the lesser.

quest. wherof commeth it, that when we looke & behold our selues in a glasse, we do immediatly after forget our fauour?

An. The Image seene in a glasse doth represent it selfe to our visible sight very slenderly, and by a certaine reflection, and therefore cannot long be retained in memorie, but quickly vanissheth away.

quest. whereof commeth it that man smelleth so little in comparison of other creatures?

An. That commeth of the great humiditie of the brain, whereas Hauens and other birdes hauing it drie, are not hindered by moisture, but do receiue the smell thzough the aire a farre off.

quest. wherefore dooth that water keepe better which is open in the Sunne and the winde, then that which is couered and hidden?

An. That which is open to the Sunne is better purged of all grosse vapors, and is made thereby more subtile and better digested.

quest. whereof commeth it, that Infants are sooner enchanted or bewitched, then they which are greater?

An. Of the delicatesse and tendernesse of their bodies, which are not strong inogh to resist such impressions.

quest. whereof commeth it, that a bird called in Latine *Rupex*, doth feare to behold those that haue their gall spread throughout their bodies?

An. Because the same bird is sozr for the remedie y she giueth them, soz she draweth that sicknesse to her selfe.

quest.

quest. what meaneth it, that the lee made of ashes of a fig tree, is so good to cleanse things which are foule and spottie?

An. That commeth of his nature, which is verie absteriue and cleansing, thzough the sharpnesse whereof, it taketh away the filth oꝝ sweate of our bodies better then any other thing.

quest. whereof commeth it, that the fig tree, the lawrell tree, the Egle and the sea Calfe are neuer smitten with lightning?

An. It may be that it commeth of their bitternesse and sharpnesse.

quest. what causeth nature to giue vs eares?

An. It was foꝝ no other thing, but that thereby man might heare and iudge the difference of voyces and sounds. And that by the eares the head might be purged of his cholericke superfluitie, euen as by the nose he is accustomed to be purged of his flegmaticke.

Quest. But what moued nature to make the lippes?

An. To the ende that the tēthe being of nature colde, should not bee harmed with externall hurt, oꝝ else because that in any talking they might somewhat help and temper the tongue, that it should not be too lauish.

quest. For what respect was the mouth made?

An. Because it should be the doꝛe of the stomacke, and because the meate should bee chewed and prepared foꝝ the first digestion.

quest.

quest. What causeth a man to yawne?

An. The grosse vapours that replenish the Iawes, which willing to come forth, constrain men to stretch their Iawes: or else yawning cometh of unlustinesse, or of being too full.

Quest. How commeth it that the teethe haue the sence of feeling, and the same to other bones is denied?

An. Because the teethe might discerne hot and cold.

quest. What meaneth it that the teeth do grow daily?

An. If nature had not ordeined the teethe to grow daily, they would consume themselves, and should be reduced to nothing by continuall chawing.

quest. VVhat causeth the teethe to grow againe, and the other bones grow not?

An. Other bones be engendred and made of the naturall humors in the mothers wombe, but the teeth are engendred of the nutritiue humour, which daily groweth, and so encrease them.

quest. VVhy haue birds no teethe?

An. The substance of teethe is conuerted into the bill.

quest. VVhy do diuers stutte and stammer?

An. Through the great moistnesse of the tongue or of the braine.

Quest. VVhy do diuers hold opinion that the tongue of
a Dogge

a Dogge is medicinable, and the tongue of a Horſſe cleane contrary?

An. The tongue of a Dog is full of pores, and by that meanes it draweth from the wounde all viſcoſitie and ſtinnineſſe: Or elle there is in it ſome humoꝝ meete to heale wounde by licking, which is not in a Horſſe tongue.

Queſt. Whereof commeth it, that ſpittle being taken and appbed faſting, is good and meete for Impoſtumes?

An. Becauſe then it is moze ſubtil, and better digeſted, then at other times.

queſt. Whereof commeth it, that the breath of diuerſe doth ſtinke although they be but yoong?

An. Of the euil vapoꝝ of the ſtomacke: or elle of the coꝛruption of the members and inſtruments of the ſpirits.

queſt. What is the cauſe that Lazermen ſpeake ſo hoarſe?

An. Becauſe the oꝛganes and pipes of their voices are coꝛrupted.

queſt. Whereof commeth horſeneſſe?

An. Of a reſume deſcending from the bꝛaine, which filleth the paſſage of the lunges.

queſt. Why do little birdes ſing and chirpe, better then great ones?

An. The ſpirit of little birds is moze delicate and light, then of the great and ſoule, and therefore at euery motion they are diſpoſed to ſing.

quest. VVhy doth the male sing more then the female?

An. Because he is more hotte.

quest. what moued Nature to make the necke of bones?

An. Because it might the better susteine the head.

quest. VVherefore is well water the better, when the wel is often drawn?

An. Because by the oftentimes drawing, the water hath no leisure to be corrupted.

quest. why haue Cranes and Storkes so long neckes?

An. Because such beasts take their foode and nourishment in deepe places.

quest. VVhy do Pullets and Hennes, their throates being cut, moue and sturre verie long after, which to man doth not chaunce at all?

An. Hennes and Pullets haue smal and litle sinowes, whereby the spirits tarry the longer.

Quest. what is the cause, that Barley bread maketh them to be ill coloured that vse to eate it?

An. That commeth because Barley bread carrieth no while in the stomacke, and hath an abstersiue and a cleansing vertue, and so doth suddenly alter and chaunge the digestion, which thing causeth that Nature cannot with any small nourishment giue good colour to any person.

quest. why should wheaten bread be both salted & leuined?

An.

An. Because that wheat of it self doth stop and is slimy, but salt doth drie, and the leauen rendzeth it much lighter.

quest. Why do they serue frute after meate, and not before?

An. Because that a full belly demandeth sweet things: or else the heauinesse of the frute dziueth downe all other meates.

quest. What causeth the haire of sicke men to fall?

An. Because the nutriment wherewith haire is nourished and entertained, is consumed of the adust and burnt vapors.

quest. Howe chaunceth it, that diuers haue neuer anie beards?

An. Because they haue the pores so great, that the nutriment whiche causeth the haire, is vanished before the haire hath taken roote, and therefore can bring nothing forth.

quest. whereof commeth it, that in old folke the haire of the browes groweth more, then in other members?

An. Because in age the bones of the browes be enlarged, and do open the way to vapors.

quest. Why is the water better, that runneth vpon the grauel of sand, or vpon the earth (so that it bee not stinking,) then that which runneth vpon the rocke, or vpon stones?

An. Because that earth and grauell doth cleanse it better, then either stone or rocke.

quest. Whereof commeth it, that the haire waxeth hard and sharpe when one is dead?

An. Because the haire is no more nourished with the vapors of the bodie, and because the pores be closed up.

quest. But whereof commeth baldnesse?

An. Of corrupt fleame.

quest. Why be men sooner balde vpon the head, then in other parts of the bodie?

An. Colonefle of the braine is the cause.

quest. Why is it that studious & learned men be so soone balde?

An. Of the great diminution and weakenesse of their spirits, or else of great indigestion that causeth fleame to abound.

quest. Why do we sweate more sleeping, then waking?

An. Because heate in sleeping is vaited and ioyned, which hath more vertue to drie away all superfluous humors.

quest. Why do we count raine water to be the best?

An. Because it is better fined and sodden in the aire, and so more proper and meete to nourish.

quest. Whereof commeth it, that many are healed of a Quartaine, by a suddaine feare?

An. Like as the Quartaine is engendred by suddaine mutation,

mutation, euen so suddaine mutation doth rziue it alway:
foz by such suddaine accidents our spirits be moued, and all
their foices awaked.

quest. Wherefore are those waters better that haue their
course towards the East, then they that runne towards the
West?

An. Because that by running against the Sunne they
do fine, and ware warme, and do lose their naturall cold-
nesse.

quest. Wherefore do Musicians when they intend to sing,
and Aduocates before they pleade, eat Leekes roasted in the
embers?

An. Because that Leekes haue a certain slimy moist-
nesse, that cleanseth the pipe of the Lungen.

quest. Why do Phisicians giue order, that meates in win-
ter ought to be of a grosse nourishment, and in sommer fine
and light?

An. Because in winter the naturall heate flying the
colde, and retiring into the inward parts, doth cause better
digestion. But in sommer, heate saking foz heate is disper-
sed, and is not of foice to digest.

quest. Why doth too long watch make the braine feeble?

An. Too long watch doth engender and multiply chol-
ler, the which by that meane doth drie and extenuate vs.

quest. But why cannot the childe borne in the eighth mo-
neth liue, and the childe of the seventh moneth customably
doth liue?

An. Because the number of seven is a perfect number,
If the opinion of the Pithagorians be true.

quest. VVherefore be Steele glasses better for the sight,
then other glasses?

An. Because Steele is harder, and both represent vnto
vs moze subitancially the aire, that receiueth the light.

quest. VVherof commeth it that vineger dooth stoppe
bloud?

An. Because the nature thereof is binding.

quest. VVherof commeth it, that women and litle ch-
dren do so quickly weepe?

An. Of the great humiditie & moistnesse that is in them.

quest. whereof commeth it, that among birdes the Spar-
row liueth least while?

An. Because he is too lecherous.

quest. wherefore be women with childe in more daunger
to miscarie in the first, second, and third moneth, then in the
rest of the moneths that follow?

An. Because the infant is most tender, much like to
an apple that beginneth to be fashioned, not yet hauing the
stalke strong inough to susteine it.

quest. why be children borne more safely in the seuenth,
eighth, and ninth moneth, then before?

An. The riper that y frute is, the slower & easier it falleth.

quest.

quest. Why is the trauell of some women greater and more painfull, then of other some?

An. There be diuers reasons, for sometimes it cometh of the strength of the woman, sometimes according to the proportion of the substance receiued, sometimes for that the child is dead, which causeth that they cannot bowe nor turne.

quest. But why are women beeing with childe of a man childe, lesse molested and in better health, then they that be with childe of a woman childe?

An. The male is alwaies more lustie, and beareth himself better, troubling his mother lesse then both the female, which is cold and heauie of mouing.

quest. why is not wine good for children?

An. Because it heateth and moisteneth too much, and filleth the head incontinently full of vapors?

quest. why do not women commonly exercise both their hands as well as men?

An. No exercise both hands proceedeth of the force and strength of the sinewes and muscles, the which is not in women.

quest. whereof cometh the sterilitie and barrenesse of women?

An. It proceedeth of many causes, either of the coldnesse of the man, which causeth the seed to be of none effect in generation, or because the seed is waterish & of small force.

quest. why is a drunken person cold, the wine being hot?

An. Because natural heat is extinct, by the heat of the wine.

quest.

Quest. Wherefore haue women moſte commonly the headache, more then men?

An. The vapors of the menſtrual blood aſcends to the head, which cauſeth the ſame.

Quest. Why haue men more teethe then women?

An. Becauſe they are more abundant both in blood and in heate.

quest. Wherefore doo maydens voyces chaunge, when their breſts begin to waxe great?

An. Becauſe the Organes of the voyce are then more loſe, and leſſe cloſed.

quest. Why haue women their breſts aboue their ſtomakes, and other creatures vnderneath?

An. If womens breſts had beene placed vnder their belly (they hauing but two ſexte) it wold haue hindred their going: which troubleth not other creatures that haue foure ſexte.

quest. wherefore is wine forbidden them that haue paine in their ſides?

An. Becauſe it burneth and ſendeth to the ſides diuers burnt and aduſt humors, which encreate the diſeaſe.

Quest. VWhereof commeth it, that Twinnes are not ſo ſtrong as other children?

An. Becauſe the ſexde which ſhould ſerue to the generation

ration of one, is parted into two.

quest. Wherof commeth it, that our priuie parts are more subiect to catch hurt, then the other parts of our bodie?

An. That commeth of the heate and moystnesse vnited together, which are the cause of all corruption.

quest. Whereof commeth it, that fasting spittle is good to take away the spottes of the bodie : and not spittle after meate?

An. Because the spittle after meat is full of moystnes, and is partly grosse, by reason of the meate which is mingled with it, in such sort, that it cannot so well cleanse as the other.

Quest. Why dooth the smoake of Brimstone make the haire white?

An. Because it dzieth vp and purifieth the grosse matter which is dispersed among the haire.

Quest. How happeneth it that man onely doth become balde?

An. Because he is of a more rare composition and matter, lesse fleshie, and consequently more meete and apt to be dried.

Quest. Why doth a man waxe bald first vpon the head?

An. The heade is a member more moyste then all the rest, wherein are vnited a great number of flegmaticke superfluities, and therefore the same sooner waxeth balde.

quest. Wherof commeth it, that he which sleepeth soundly, dreameth verie little?

An. Because that then all the senses doe accord to doe their duty, and do not wander hither and thither for to provoke dreames.

quest. Why is the Southwest winde so sweete and pleasant?

An. Because it is temperate, neither too hotte, nor too cold.

quest. Wherefore hath the winde (called *Ceci*) East and by North, the power to drawe the cloudes vnto him?

An. Because that his motions are rounde.

quest. How commeth it, that wine drunken after a rotten or perished apple, seemeth bitter?

An. Because that all rottennesse is bitter.

quest. Wherefore do men bleede so often at the nose?

An. Because the nose hath moze participation with the braine, then any other member.

quest. But why is that water which is soonest hotte and soonest cold, better then other water?

An. Because it is moze subtil and moze light.

quest. Wherefore is ouer great exercise or labour euil for the sight?

An. Because it dyeth the blood too much.

quest. How commeth it that men sleepe better and sooner on the right side, then on the left?

An.

An. Because being awake, he doth leane and rest more vpon the left side then vpon the right.

quest. How chaunceth it that figges which are sweet and tender, do neuerthelesse cause toothe ache?

An. Because they cleane to the gummes, thzough their viscositie and sliminesse.

quest. VVhy do we esteeme Goates milke to be better for our stomacke, then any other?

An. Because the Goat taking his nourishment rather of wood and boughes then of grasse, causeth his milke to be the more thicke, and lesse slimie.

Quest. How commeth it, that Cowe milke is more medicinal than other milke?

An. Because a Cowe being a great eating beast, doth feede not onely vpon grasse, but also vpon all sorts of greene hearbes.

quest. VVhy is the blood of a Bull hurtfull to them that drinke it?

An. Because it is verie fatte and full of thredes, and soone waxeth hard, engendring thereby hurtfulnesse.

quest. why do all beastes refuse to eate of any thing that a Beare hath blowne vpon, or smelt vnto?

An. Because the blowing or smelling of a Beare is pestiferous.

quest. For what respect be they fearefull that dwell in holes

countries, and they strong which dwell in cold countries?

An. Colde doth restraine and thicken the flesh, which causeth the heate to be better gathered and compact within.

quest. Wherefore be they that haue their eyes rolling and turning, and their sight sterne, decciuers, theecues, and of hot nature?

An. Deceipt and theft procéde of the subtiltie of the minde, and the subtiltie of the minde, commeth of the subtiltie of humours caused of heate, that causeth the eyes to wander, and the sight to be sterne.

quest. Whereof commeth it, that the eyes of drunkardes do still water?

An. That procédeeth of the humours that the wine hath engendred in the braine, whereof sailing it selfe laden, it sendeth the same againe to the eyes, which of their nature are full of pores.

quest. Whereof commeth it, that too much vexation and griefe bringeth age?

An. Because it drieth: and age is nothing else but a verie drought.

quest. What meaneth it, that they which die of age feele no griefe?

An. It is through lacke of heate, which causeth the life to vanish away without paine.

Quest. Why are our eyes so moucable?

An.

An. Because they should not so easily be hurt, with that which happeneth to come before them.

quest. Whereof commeth it, that Oyle swimmeth aboute any other Licor?

An. Because it is fatter : And all fatte things do participate verie much with the aire.

quest. How chaunceth it, that the Oestrich onely aboute all other birds hath her clawes clouen?

An. The Oestrich is rather a beast of the earth, then a bird : and his wings were giuen him rather to helpe him to runne, then to flie.

quest. Why be not fatte things soone corrupted?

An. Because they holde verie much of the aire, and the fire.

quest. Whereof proceedeth it, that most birds do soonest assaile the eyes?

An. Because they see them cleare, shining with great brightnesse.

Quest. Why cannot the Diamont be burnt so well as other stones?

An. The fire cannot hurt it, by reason of his great hardnesse.

quest. Whereof commeth it, that the feathers of an Eagle mingled amongst the feathers of other birdes, doo consume them?

An. It is by a secrete vertue that is giuen to the Eagles feathers, to haue the power to consume all other feathers.

quest. whereof commeth it, that he that hath the thickest blood, is alwaies most meriest and frolicke?

An. The blood that is grosse and fatte, maketh the spirits firme and constant, wherein consisteth the force of all Creatures.

quest. But what is the occasion that women be not balde as well as men?

An. It is their great moistnesse; for baldnesse commeth of drynesse.

quest. Why do diuers vse to laie chalke to the rootes of Cherie trees?

An. To make them ripe before their time.

quest. How chaunceth it, that the Vine and the Rape or Radish, do not loue to grow one nigh another?

An. Because they are of diuers natures. For the Rape loueth cold places: whereof it commeth, that in Almaine they are as bigge as little childzen: But the Vine loueth those places that be warme.

quest. Why do not the Elephants and Cammels drink, but in puddles or troubled waters?

An. Because they are afraide to sox themselves in the water.

quest. Why doth a man nese against the Sunne?

An.

An. The Sunne through his heate, doth prouoke the humoꝝ that remaineth in the conduit of the Nose, to bee open to the aire, which causeth næsing.

quest. why do Melancholike people sleepe so litle?

An. Because they haue litle moyſtneſſe: wherby fewe vapors ascend vp to the bꝛaine.

quest. why doth mettall melt better when it is verie cold weather, then at any other time?

An. Because then the heat is wholly retired inwardly.

quest. whereof commeth it, that they which haue greene or graie eyes, do see well, neither in the day time, nor yet in the night: and the contrary chanceth to them that haue black eyes?

An. Because the greene eyes do abound in fire: and the blacke abound with water.

quest. why be those Creatures of short life, that engender very often?

An. Because with the spermaticke superfluities they leſe much moyſture, which is the true reteinor of naturall heate.

quest. How chaunceth it, that the Lyon doth ſo much feare the flame of fire?

An. Naturally the fire is hurtful to the ſight: and eſpecially to thoſe that are hot and drie, as chiefly the Lyon is.

quest. whereof commeth it, that mankinde hath the head
more

more hairie, then any other creature?

An. By reason of the great colbnesse of the bzaine, and heate of the heart, which panteth continually, and bzingeth forth many vapors, which do engender haire.

quest. Whereof commeth it, that the Serpent dooth so much flie the hearbe called Rue, and especially the wild Rue?

An. Because the Serpent is colde, drie, and full of Sinewes, and the hearbe Rue of a contrary nature.

quest. How chaunceth it, that all gelded Creatures are weaker then the vngelded?

An. Because the strength commeth from the Hoddes.

quest. Whereof proceedeth it, that when one is hungrie the spittle is more bitter and saltier, then at other times?

An. Because hunger augmenteth choller: the whiche easily turneth into bitterness, by reason of his sharpnesse.

quest. VVherof commeth it, that milke sometimes doth loosen the belly, and sometimes bindeth it?

An. That proceedeth of the diuers qualities which are in Milke.

quest. VVherof commeth it, that most commonly women are fatter then men?

An. Because they are colder, and do lesse labour.

quest. VVhy haue not men so great breasts as women?

An.

An. Because they haue no menstruall blood : and further, they haue no vessell to retaine it.

Quest. Whereof commeth it that great nipples or teates, are not the best ?

An. The heate is better inclosed in a little and rounde Nipple, then in great Teates, where the warmnesse of the milke issueth out.

quest. Whereof proceedeth it, that betweene thirteene and foueteene yeares, the Nipple of yong maydens do begin to pricke ?

An. Because at that age the menstruall blood beginneth to increase in them.

quest. Whereof commeth it, that the milke in a womans breast sodeinly decaiech, if she giue her selfe to be immoderate in lust ?

An. Because the menstruall blood doth not ascende to the breasts to nourish the childe.

quest. Whereof commeth it, that those women that are with childe of a sonne, haue their right breast harder then the left ?

An. It is because the male breedeth in the right side : and so the menstruall blood comming to that side, to nourish the childe, maketh it more hard and stiffe.

quest. Wherefore hath Nature giuen vnto woman but two Teates onely, and vnto other Creatures more ?

An. Because other Creatures doe bring forth manie
A yong

young ones at once : and women most commonly haue but one or two children at the most.

Quest. But why is the thicke and plentifull milke a token of a man childe, and the milke that is cleare and thinne, betokeneth a daughter?

An. The woman being with childe with a sonne, is of greater heate, which thickeneth and maketh the milke to digest : contrariwise, the milke of a woman being with child of a daughter, is lesse digested, by hauing of lesse heat.

quest. wherof commeth it that the milke of faire women is not so good, as of blacke women?

An. Browne women are of hotter complexion, and therefore haue their milke better digested.

quest. VWhereof commeth the disordinate desire that women with childe haue to eat things that are loathsome, most commonly in the first or third moneth after they bee conceiued?

An. Such is the appetite as the humors be which are within. And because the humors of women with childe are corrupted, it is no maruell although their appetite be without reason.

quest. Why do Phisitians appoint the bread for those that be sicke, to be first tempered before it be giuen them?

An. The Leauen hath a certaine corrupt heate in it, which augmenteth feuers, in such sort, that it corrupteth the bread if there be too much.

quest. whereof commeth it, that the paste, the more it is kneded, the better it is?

An.

An. It is because the licour, the meale, and the leauen, being well incorpozated, and the moyſtneſſe reſolued, the bread is moze wholeſome and better.

queſt. Whereof commeth it, that the outwarde parts of the bodie are more ſubieſt to colde, then any other part of the ſame?

An. Because they are thinner, and farther from y hart.

queſt. whereof commeth it that the hearbes Purſlin and Lettice, doo firſt coole and then warme the bodies of them that do eate them?

An. Untill the digeſtion be made, they coole the bodie: but the digeſtion made, they chaunge into good blood, and ſo encrease heate.

queſt. why is the Capon better to be eaten then the Cock?

An. The Capon leſeth not his moyſtneſſe, because hee treadeth not the Venues as the Cocke doth: and therefore is better.

queſt. what is the cauſe, that after ſleep we uſe to ſtretch our ſclues?

An. To dꝛine away euil vapours.

Queſt. why do they that haue travelled, ſleep better then others?

An. Because the ſpirits deſire to be at reſt.

Queſt. wherof commeth it, that they which are drunke, in beholding one thing, do thinke that they ſee two, or many?

An. That commeth of the continuall and sobeine motion of the eyes, proceeding of the vapours and exhalations of the wine.

quest. Why is a Drunkard of better iudgement in things that are bitter, eger, salt, and of euil taste, then any other?

An. A Drunkard hath his tongue better seasoned with the licour and sweetnesse of the wine, and hath more moistnesse in his tongue, then he that liueth soberly: wherby he may the better iudge.

quest. What difference is there betweene heauinesse in the head, and drunkennesse?

An. Heauinesse in the head causeth oppilations & stopping: Drunkennesse commeth of subtile vapours, which trouble and mingle themselves with the braine and the vital spirits.

quest. Whereof commeth it, that they which haue grosse cheekes, are of dull and hard vnderstanding?

An. Grosse flesh commeth of grosse humours, which also causeth grosse spirits, and so consequently dull vnderstanding.

quest. Why do they rubbe their eyes that would neede?

An. Rubbing commeth of heate: and the rubbing prouoketh heate.

quest. Why do the Eagles drive away their yooing ones, before they be feathered or flugge?

An. Because that without feathers they be very ill favoured:

noured: or else because they be very rauendus.

quest. V Whereof proceedeth it, that most commonly a man doth neede twice together?

An. Because there bee two holes or breathing places in the nose.

quest. Wherof commeth it that cold water being cast in the face, doth staunch bleeding of the Nose?

An. It is because that by that meanes heate is quenched.

quest. Why is smoke painfull to the eyes?

An. Because the eyes be of a weake complexion.

quest. V Why do they liue longest that dwell in hot countries?

An. Because they are drier: and their naturall moisture and heate both preserve them the better.

quest. Why do we smell a thing lesse in Winter, then in Sommer?

An. Because the aire is thicker, and lesse moueable.

quest. V Whereof commeth it, that the vrine, the longer it is retained within the bodie, the worse it smelleth: and the excrement, the longer it is kept, the lesse it stinketh?

An. The excrement the longer it tarrith in the bodie, the more it drieth, and is of lesse corruption. The vrine contrariwise, the longer it is retained in the bladder, the thicker it waxeth, and more filthie.

quest. Why doth the haire burne so quickly?

An. Because it is cold and drie.

quest. Why doe we couer our heads close in cold weather?

An. The head both waxe warme when it is kept close: for by that meanes the heate is kept in. And the kercheffe or hood serueth for the head, as the gowne doth for the bodie.

Quest. Whereof commeth it that bitter Almondes doe keepe one from dronkenesse?

An. Because they drie the bodie: and will not suffer the vaines to be filled, resisting the strength of the wine.

quest. Whereof commeth it that women be not sodeinly dronke, and olde folkes are incontinently overcome with wine?

An. The wine remaineth longer in the stomackes of olde people, being drie by nature: euen as water both in a tronke of wood, drie and halfe putrified. But women are too colde and moyst, by meanes whereof, they do better resist the force of the wine.

The ende of Naturall Questions.





Morall and politique Questions.

The third Booke.

Question.



Hy did the Auncients painte Fortune with a double forehead, the one side bald, and the other hairie?

An. The shauen side significth aduersitie: the hairie parte prosperitie, which we enioy when it pleaseth her.

quest. what hath moued many to thinke the seate of the spirit to be placed in the eyes?

An. Because the passions of the spirite doe appeare in the eyes.

quest. Why did the *Romanes* deeme him hurtfull to the Common-wealth, that would not content himselfe with seuen yokes of lande?

An. After the Kings were chased from Rome, the *Romanes* desirous to content themselves with a litle, to auoid all occasion of Tyranny, assigned to euery *Romane* Citizen seuen yokes of Land, and no more.

Euery Iugerum or yoke, is as much ground as one yoke of Oxen will plough in a day: It may be termed our English Acre.

quest. Why was it so long before the *Romanes* did plant any Vines?

An.

An. Because they foresawe, that wine made them dull, debilitated their sinewes, weakened their forces, troubled their bzaines, and made them haue a stinking bzeath.

quest. VWhereof commeth it, that the Persians breath commonly stinketh?

An. Because of the diuersitie of meates, and excesse of wines.

quest. why did the Romans esteeme the men of the countrie to be more meete for the warres, then the Citizens?

An. Because the Pesant and countrie man is moze accustomed to sleepe vpon harde places, to endure coloe and heate, hunger and thirst.

quest. VWherefore is he esteemed more vilanous and infamous that denieth the thing whiche is deliuered him to keepe, then he that rendreth not the thing he borroweth?

An. Because there is nothing moze villanous, then a man to do wrong to his friend, for no man deliuereth any thing in keeping to any man, but to him in whome he hath reposed his greatest trust.

quest. what ment the Romanes to haue no Bakers in their Citie, before the warres of the Persians, which was five hundred and foure score yeares after the building of Rome?

An. The Romanes esteemed the science of Baking to be but the worke of women.

quest. But tell me I pray you, why had they no Cookes as we haue?

An.

An. Because they are strong and lustie men, not giuen to delicates, which maketh men faint and effeminate.

quest. How chanceth it that the drowned bodies of men doo swimme vpwards, and those of women downwards?

An. Nature her selfe hath a speciall regard to the honestie of women, desirous to couer their secreete places. Whereof I would (it might please God) that women themselves had better consideration and regard.

quest. Wherefore were the Carthaginians counted deceiuers and mockers?

An. The scituation of *Carthage* did cause the same. For by reason of the marchandise and traffique which they had with all the nations of the world, they were verie much vsed and frequented to tremperie and deceit.

quest. But why were the Carthaginians so desirous, that all their magistrates should be rich?

An. Because they thought that the poore man could not faithfully minister Justice.

quest. What ment many braue and lustie nations continually rather to loue warre then peace?

An. Because warre stirreth men to vertue and valiance, and peace draweth them to idleness and all kinde of wantonnesse.

quest. Why haue diuerse in times past allowed and commended Flatterie?

An. Because Flatterie setteth sooth befoze our eyes, what we ought to be?

quest. why doth the vice of anger daily displease the wise?

An. Because it is a spice of Follie and Rage.

quest. wherefore ought the vertue of Iustice to be in princes commendable aboue all other things?

An. Because it is the mother of all vertue. But what shall be deemed of that Kralme that is without Iustice, if not a verie sanctuary of thieves and pirates.

quest. wherefore were they of the Country *Campagna*, esteemed proude and braue?

An. Because of the fertilitie of the Country, and beautie of their Cities.

quest. why be the people of *Boetia* more then any other, counted blockheads and asses?

An. Because they ate too much.

quest. What moued them of *Locres* to make a law, that whosoever would go about by any law or ordinance to establish some newe deuice or innouation in their Cittie, ought without remedie (the Rope about his necke) to recite openly before the people the lawe which he would establish, and the reason wherefore?

An. That was to chastise and correct those that loue nouelties and new deuises: for if the lawe proposed pleased not the people, or was found to be wrongfull and vniust, the proposer of the lawe had no more hurt, but soderly was strangled. Which ordinance and decree kept the good Citizens of *Locres* more then two hundred yeres in good estate of common wealth without any alteration and change.

quest.

quest. Why did the auncients in olde time arme their souldiers only with the plackard, without any other armour?

An. To cut from them all hope of running away.

quest. wherefore did the auncient aboue all things desire to die honourably?

An. Because honourable death couereth the faultes of the life past.

quest. what meant the wise continually to ioyne wisdom with puissance?

An. That puissance might not be conuerted into tyranny.

quest. wherefore did the auncients say, that their mindes and soules were like vnto Lampes?

An. Because through good instructions they might giue light each to other.

quest. what ment many singularly to commend pouertie?

An. Because it made men industrious and vigilant.

quest. why be those that be expert in the art of warre alwaies blamed, if they enter rashly into combat?

An. Because that the issue of the battels are vncertain.

quest. why did the auncients paint the image of vertue, girded?

An. To declare that the vertuous man ought to be diligent in his affaires, and not slothfull.

quest. What meaneth it, that women are desirous of reuengement about all other creatures?

An. Their weaknesse is the cause.

quest. Why were the *Persians* so curious to accustom their children to auoyd lying and to tell the truthe?

An. Because they deemed veritie to dwell amongst the gods. And that they ought not to premeditate what to say.

quest. Wherefore ought Intemperance to be auoyded?

• • • • *An.* Because it bringeth with him all disorder, negligence, and inordinate life.

quest. Why do some praise pouertie?

An. Because she teacheth all good maners, nourisheth and enterteineth the good spirite, and causeth assurance in man.

quest. Why is a rich wife to be eschewed?

An. Because she doth not content her selfe with the estate of a wife: but would be maistresse, and moze then a maistresse.

quest. Why is it better for a prince to be loued, then feared?

An. Because feare cannot alwaies last nor endure.

quest. Why is it said, that in giuing of benefits we ought to imitate the fertile fieldes?

An. Because they yeld moze then they receiue.

quest.

quest. Why is delicate fare to be eschewed?

An. Because it corrupteth good wittes.

quest. Why ought no credit to be giuen to Fortune?

An. Because she is inconstant.

quest. Why is it not good to followe the opinion of the common people?

An. Because they iudge all thinges by their opinion, and not according to the truth.

quest. What moued some to giue counsell indifferently to auoyd the conuersation of women?

An. Because they be all equally instructed in the schoole of malice, as the Comick Poet Terence affirmeth.

quest. why ought a man to beware of extreme pouertie?

An. Because it destroyeth good wittes.

quest. Why ought vnlawfull gaine to be eschewed?

An. Because the ende thereof is not good, neither doth such gaine long continue.

quest. Why doo they compare a couetous man to him that hath the dropie?

An. Because he is sildome satisfied, and cannot quench the couetous thirst wherewith he is alwaies infected.

quest. what was the cause of the commaundement that

An. Because they are on earth a representation & liuely Image of God, who gouerneth all things.

quest. Why did the *Persians* make their children to behold the orders and fashions of Drunkards?

An. To teach them to abhorre Drunkenness, by seeing the disordinate fashions of those that were Drunke.

quest. Why did the Auncients say, that it were much better to fall into the hands of Raueners then of Flatterers?

An. Because Raueners and Crows doo eate vs when we be dead, but Flatterers do deuoure vs aliuie.

quest. Why is it not seemly for a man to praise or dispraise himselfe?

An. Because the one is a signe of folly, the other of inconstancie.

quest. Wherein resteth true Amitie?

An. In the vnitie & equalitie of minds, by folowing and refusing, louing & hating one thing. Amitie is like to y sun & y world: without which al things are dark & out of order.

quest. How may a true friend be knowne?

An. By things vncertaine.

Quest. Who be they that do least feare death?

An. They that least trouble themselves with worldly things.

quest.

quest. What thing getteth friends?

An. Good fortune getteth them, and ill fortune loseth them.

Quest. What difference is there between friendship and hatred?

An. The one ought to be immortal, and the other is mortal.

quest. Which is the best patrimonie that man can haue in this world?

An. To be spare & continent in liuing: and if our goods be not sufficient for vs, let vs be sufficient for our goods.

quest. What kinde of auerice or couetousnesse is counted most honest?

An. The couetousnesse of time, when it is employed as it ought to be.

quest. what is the state of the rich couetous man?

An. A continuall torment, and an extreme desire to get goods together, with feare of losse of the same.

quest. How may a man truly terme temporall riches?

An. Heauinesse of mind, snares, and nettes to catch vs: and thornes that pearce through the heart.

quest. what chanceth to sluggards, and to the slothfull?

An. To liue barely, and to rest without profit.

quest. what is the propertie of Fortune?

An.

An. To feare the mightie, and to tread under fete the
Ample.

quest. VVhy haue the Auncients praised temperaunce
about all things?

An. Because temperance encrease the pleasure that
may be had in delectable things.



quest. VVhy is the idle and delicate life to be blamed?

An. Because with pleasure it bringeth a thousand sor-
rowes.

quest. VVhy did the auncients so much commend the
rurall life?

An. Because it is the mistresse of frugalitie, diligence
and Justice.

quest. VVhy is a Ieafter or Parasite so displeasing?

An. Because they haue but one song, oftentimes reci-
ting their lies and teasts.

quest. whereof commeth it, that the *Egyptians* did cut off
the skince before their members?

An. To keepe them moze cleane.

quest. who be they that (indeed) are esteemed happie in
this world?

An. They that can liue and dispatch their affaires with-
out daunger: and in rest to liue in honour.

quest.

quest. VVhich is the first point to attaine wisdom?

An. For a man to know himselfe : and the more difficult it is, the more profitable.

Quest. In what sort should a man behaue himselfe in other mens affaires?

An. In such sort as he forget not his owne.

Quest. whilst we be yoong, what thing ought we most to remember?

An. That one day we shall be olde.

Quest. what is he that liueth well?

An. He that boasteth not himselfe thereof.

quest. After what sort ought the ignorance of youth to be corrected?

An. By the wisdom of the olde.

Quest. what is he that is braue (indeed?)

An. He that can exalt himselfe.

Quest. what is the propertie of a glorious man?

An. Rather to abhorre death, then to desire life.

Quest. How doth vertue encrease?

An. Through perilles and aduersitie.

quest. How may one auoyd aduersitie?

An. By patience.

quest. How should we preferue our goods, and become subiect to the inconstancie of Fortune?

An. In giuing them to our friendes, and in making participation thereof amongst those that would vs good.

quest. To whom is Pouertie noysome?

An. To him that suffereth not the same patiently.

quest. What is the sauce that apperteineth to travell?

An. That is rest.

quest. Why is Fortune painted blinde?

An. Because she blindeth her pursuers.

quest. What thing is verie easie to bee gotten, and verie hard to be kept?

An. Good fortune.

quest. what is he that is free (indeede?

An. He that doth not beastly yeld himselfe to his affections.

quest. what is it that maketh an euil man?

An. Too much Libertie.

quest. VVhat ought hee to learne aboute all things that desireth

desireth to raigne and gouerne?

An. To susteine Enuie, with great courage.

quest. VVhat is that which most of all doth overthrow Princes?

An. The poyson of flatterie.

quest. How be true Friends gotten?

An. With fidelitie and like dutie.

quest. VVhat is that which so sildome is found together, to rest in one person?

An. Beautie with chastitie, wisdom and riches, youth and continence, age without Jealousie.

quest. VVhat is that which men call wine?

An. It is the death of the memozy, poyson for man, corruption of beautie and vertue, and the flower of age.

quest. What is he that cannot speake?

An. He that knoweth not how to hold his peace.

quest. Where is it most specially requisite for a man to hold his peace?

An. At the Table.

quest. What is the true Image of man?

An. The speech.

quest. What kinde of men is most to be hated?

An. Those which vse reproach.

quest. To whom ought a man to do good?

An. Neither to old men, nor to young children: because young children do forget good turnes done vnto them, before they come to the age of knowledge: and old men do forget them by and by.

quest. what maner of life liueth a man without learning?

An. The life of a dead man, or of such a one that liueth in darkenesse.

Quest. what things be those that stirre vs most to vertue?

An. The loue of glorie, and feare of blame.

Quest. How may true glorie be nourished?

An. By doing much, and speaking little.

quest. How do Common-wealths begin to encrease and flourish?

An. They encrease by vnitie, and ouerthrow by discension.

quest. wherfore did *Hieron* demaund of *Simonides* what thing God was, and at euerie time he tooke a great pause to make him answere?

An. To declare that God was infinite and incomprehensible.

quest. wherfore is it better, according to the opinion of *Themistocles*, to giue the daughter in marriage to a poore man being honest, then to a rich man of ill conditions?

An.

An. Because it is better to marry a man without money, then money without a man.

quest. What is it that mainteineeth common-wealths?

An. Penaltie and reward.

quest. What is the most pestilent thing that can bee in man?

An. Love of our selues, and delight in our selues.

quest. Why ought anger to be auoyded and eschewed?

An. Because it is the enemy of good counsell.

quest. And why Rycot?

An. Because it is vile and vnseemly in all ages and degrees.

quest. Why ought humane things to be despised?

An. Because there is no constancie and stedfastnesse in them.

quest. Wherefore is courage of heart so much esteemed: that is to say, constantly to susteine and beare all sorrows and calamities that may chaunce?

An. Because it is not inferiour to warlike brauery and courage. Whereof many times the very souldier himselfe hath neede.

quest. Wherefore is equitie and iustice conuenable and meete in a Prince about all things?

An. Because it establisheth kingdomes, and maketh Kings to raigne.

quest. Why ought pleasure to be contemned?

An. Because continually she is accompanied with sorowes.

quest. What meaneth the Swanne, when he is neare vnto his death, to sing better then at any other time?

An. By natures teaching, to declare what benefit we receiue by death, which openeth vnto vs þe gate of eternal life.

quest. why haue the wise men of old time compared our life to a stage plaie or tragedie?

An. For that many times the worst sort of men do occupie the places of þe best, as oftentimes we see in such cases.

quest. why do we hate pouertie?

An. Because pouertie causeth many to wander out of the right way, who rather then they wold be constrained to begge and sterue for hunger, applie themselves to rob and murder.

quest. wherefore was Golde first found out?

An. For the destruction of man. Whereof they bee so couetous, that they care not to aduenture each daunger for hauing of the same, according to the true verse of Virgil the father of Poets.

Quid non mortalia Pectora cogit Auri Sacra fames.

quest. wherefore is Gold so pale?

An.

An. For feare of so many daungers and ambushments planted by man to reconer the same.

quest. Why were women forbidden Wine in olde time?

An. Because wine prouoketh lecherie, and is noysome vnto the sence and vnderstanding.

quest. Why were the Magistrates also forbidden the same?

An. To the intent their brain should be good and strong, righteously to determine and iudge.

quest. But why were the souldiers and men of warre defended from the same?

An. That by too much drinking they should not sleepe, and by that meanes all occasion of aduantage might be taken from the enemye.

quest. what meaneth that saying, that fortune doth captiuate and blinde the vnderstanding?

An. That is when one maketh no resistance vnto her, but suffereth her to rule at her pleasure.

quest. why was *Bacchus* tearmed to be a foolish God?

An. Because he maketh them fooles that taste too much of his licour.

Quest. why be rich men most commonly wicked, and those that be good men not rich?

An.

An. Goodnesse seeketh them that be good, in them to fire his sure and long habitation.

quest. Shamefastnesse either in man or woman, what is it properly?

An. The bzidle and bitte that restraineth their appetites.

quest. What vices blotted the great liberalitie and patience in aduersitie of *Marcus Antonius*?

An. Plaie, Drunkenneſſe, Surſetting, and too much familiarity with his houſhold ſeruants.

quest. What made *Julius Caesar* the first Emperor of *Rome* ſo beloued of his ſouldiers?

An. The not telling & counting of his ſouldiers praie, cauſing euerie of them to take what he liſt.

quest. What moued *Polignetus* to cauſe at his owne coſts and charges the whole warres of *Troy* to be painted?

An. The ardent deſire hee had to immortalize his name.

quest. Wherefore was *Aurelius* that excellent Painter in *Rome*, counted to be infamous?

An. Becauſe he mingled whores and drabbes among the heauenly Goddeſſes, ſo farre was hee enamoured with their merie try.

quest. Why is it ſo much requiſite to chooſe a good nurſe for a childe?

An.

An. Because the bodie doth not onely receiue the substance of the milke, but the spirits also do seale it.

quest. Whereof commeth it that the *Romanes* did not see their children, vntill they were of the age of seuen yeares?

An. Because they woulde not that they shoulde come home to them, before they had learned to honoz them. The French men were moze diuerse, for they wold not see their childzen vntill they were strong to handle weapons.

quest. why did they forbid their children the companie of *Ruffians*, *leasters*, *Bablers*, and all such *Ribalds*?

An. To the intent they should not learn to giue themselves to dishonest pleasures, and to forget the good nature wherewith they were endued, which in the ende would be the destruction both of their bodie and soule.

quest. what ought the tales and communications be that we had with children?

An. They ought to haue some semblance of truth: and aboue al. things they must not be fearefull vnto them, nor superstitious.

quest. why were the pensions receiued of Princes, abolished in many Cities?

An. Because there is nothing that doth sooner corrupt the person then gifts: for they engender great suspicion in them, that do receiue them. *Demosthenes* for receiuing of bribes of *Arpalus*, king of *Persia*, was chased out of *Athens*.

quest. why were *Coriolanus* and *Themistocles*, so much against their owne Country?

An. For the ingratitude of their Citizens, who denied them both their due honors. Cæsar also because his Country men denied him his well deserved triumph, became enemy to his Country.

Quest. Why was *Cato* of many men counted a foole?

An. Because he rather chose voluntary death, then to yield himselfe into the hands of Cæsar, who sought no other thing of him but friendship, and was meant to pardon him all his injuries past.

Quest. Why did *Scipio* take heed of going rashly to the skirmish and combat?

An. He knew well, that by his natiuitie, hee was appointed to be Generall of armies, and not a simple souldiour: wherefore he behaued himselfe according to the Dignitie of that office, and not like a private souldiour.

quest. why was *Demetrius* reprehended, when hee desired to haue the surname of him that had broken the first ranke of his enemies?

An. The true title of a Prince is rather to be iust, then mightie: and ought rather to resemble God by vertue, then the Lion by force.

quest. why did *Plato* refuse to reduce the common welth of the *Circians*, into good order and discipline?

An. Because the abundance of riches had made it too licentious.

Quest. whereof came it, that *Marinus*, *Viriatius*, and *Ventidius Bassus*, were so excellent in armes, and did suffer so patiently,

tiently the labours of the warres?

An. The one was a labourer, the other a shepheard, and the third was a horse keeper, whereby all three were used to great trauell, to paine, to heate and cold, and to sparenesse of life.

quest. what is the true dutie of a Prince?

An. To make his subiects to live quietly and godlie, which thing he cannot do, if he himselfe be not good, iust, and vertuous.

quest. what difference is there betweene the equall and iust Prince, and the Tyrant?

An. The one useth the office of a man, the other of a beast. The Prince serueth as a father to his subiects: the Tyrant denoureth them.

quest. why be men naturally afraide to rebel or encounter with a Prince?

An. Because that (after the minde of Hesiodus) the Prince is established by God.

quest. Thinke you that God hath any regard of things to come?

An. There is nothing more certaine. Romulus testifieth the same, being rescued from the water, and nourished with the milke of a Goatsse: Abudus nourished with the milke of a Goatsse: and Cyrus of a Goatsse.

quest. Is it any maruell then, although the *Persians* did worshipping them as Gods?

An. So truly. Forouer Homer and Hesiodus doe asse firme, that principallitie and gouernment is a gift proceeding from aboue, giuen vnto men, thereby to know the power of God.

quest. V What is that which maketh a Prince wicked?

An. To think that it is lawfull for him to do all things, and that all wickednesse is sufferable, hauing power to do what he list. His great wealth and abundance may be also the occasion, and flatterers, euill ministers, and cruell men of warre, such as attend about his person.

quest. which is the hardest thing for him to do?

An. Dioclesian the Emperour said: to know perfectly how to vse himselfe in his kingdome.

quest. why are Ciuile warres so greatly to be contemned?

an. Because he that hath the vpper hand doth not onely what he listeth, but also they which take his part do the same.

quest. why be Princes esteemed like vnto God?

an. As God considereth the affection of man: euen so the liberall and magnanimous Prince, ought to consider the heart and power of him that doth him seruice.

quest. why was the liberalitie of *Zenxis* reprehended of the auncients?

An. Because he gaue to receiue twise the valour.

Quest. Whereof proceeded the custome that the Kings of *Persia* had, to giue gold and siluer to all women that they met:

met: and to men daies and arrowes?

An. Gold and siluer is conuenable to women: and weapons to men.

Quest. Why did *Plato* in his lawes forbid that any God should be made, either of gold or siluer?

An. Because he deemed those mettalles to be the very payson of the world.

quest. Why did the kings of *Persia* vse to reward women that brought forth many male children?

An. Because they filled the Countrie with souldiers, which serued for the preservation of the same.

quest. How was *Cesar* healed of the falling euil?

An. By sobriety and abstinence from wine.

Quest. Why haue many wise men studied to be obscure in their writings?

An. To assewne dull wittes at the first sight, thereby to encourage the studious to search the mysteries and secrets of the same.

quest. How long is it lawfull for a man to desire to liue?

An. So long as a man is out of hatred and necessities.

quest. Where ought true pleasure to be sought?

An. In our selues, and not in ether.

quest. Why is moderation so much commended?

An. Because it increaseth pleasure.

quest. Why did *Epaminondas* make so little preparation in a fealt that he made for certaine Embassadours?

An. To declare that they that can both be rich and suffer pouertie, may hardly be corrupted with money if it be offered.

quest. What is most to be feared in a Citie?

An. Hunger.

quest. How may a man enrich himselfe?

An. By forsaking his appetites.

quest. How may we liue ioyfully?

An. By putting our trust in thinges that neuer shall haue ende.

quest. How should a man be maister ouer himselfe?

An. By amending that faulte in himselfe, which hee espieth in an other.

quest. What ought they to eschue that are in prosperitie?

An. Hatred.

quest. What is the propertie of a wise man?

An. To applie well his time.

quest.

quest. Where lieth the felicitie of man?

An. In the quiet state of the minde.

quest. What maner of thing is Humanitie?

An. It is a vertue ioyned with good affection: or rather, a beneuolence mixed and tempered with dexteritie.

quest. what maner of thing is mercie?

An. It is an affection of h spirit, ioyned with humanitie.

quest. what thing is facilitie?

An. It is a vertue, which easily maketh a man to enter friendship with others, and doeth long maintaine the same.

quest. what be they that were excellent in facilitie?

An. Philip, and Alexander his sonne: well the wing the same to Democrates the Architect.

quest. What is Faith?

An. It is such a godlie vertue, that all other vertues without the same, is nothing. Without faith will dome is folie, Temperance is displeased, Force is impatient, and Justice is turned into cruelty.

quest. Of all the Auncients, who was most excellent in that vertue?

An. Sextus Pompeius, sonne of Pompeius the great, Alexander and Scipio.

An.

quest. Why did Nature make man naked and vnarmed?

An. Nature hauing made man wise, hath given him meanes inough, whereby to arme himselfe at his pleasure, and to vse at one time sundrie kindes of weapons.

quest. Whereof commeth it, that tall men commonly are not wise?

An. The length of the bodie commeth of great moystnesse and heate: but dyuine engendzeth wisdom in man.

Quest. Whereof proceedeth it, that Iudges and Aduocates are more reuerenced of their Clients, then Phisitians be of their Patients?

An. The gaine and hope of Clients, dependeth vpon the Iudges and Aduocates: but the hope of the sick, dependeth not onely of the Phisitian, but rather of God.

Quest. Why did the Auncients call the falling euill, the disease of *Hercules*?

An. Because *Hercules* was subiect therunto.

quest. What is the office of a thirslie man?

An. To remember that which is past, and to think vpon that to come.

Quest. How may a man liue godly?

An. To thinke euery day to be the last day of his life.

quest. Why should a man take more care for his soule, then for his bodie?

An.

An. Because the perfection of the soule, maketh the imperfection of the bodie: and the beautie or force of the bodie maketh the soule neuer the better.

quest. Where lieth the seate of our life?

An. In Wisedome, Strength, and Magnanimitie: for there is neither winde nor tempest that can shake them.

quest. what difference is betweene affection, and good will?

An. Affection is a generall inclination of the spirite, which induceth a man to loue: and maketh him sorrie, if there chaunce any thing euill vnto him whome he loneth. But good will is shewed, when, being moued with affection, wee endeavour our selues to shewe pleasure vnto them whom we loue: in such sort, that good will is the effect of the affection.

quest. How shall the vertue of man be knowne?

An. By aduersitie: as gold by the fire.

quest. wherefore is a pluralitie of Princes euil, and not to be suffered?

An. All that which may be done by one, is better done, then when it is done by many. Whereouer, if a kingdome be turned into Tirannie, the tirannie of one is more sufferable, then of many: and to be short, the raigne of one is the best.

quest. From whence came the custome, not to name the new borne, before the seventh day?

An. Because they esteemed the child at seven dayes of age to haue escaped the daunger.

quest. Why did the *Ægyptians*, desirous to liue chaste, eate no fault?

An. Because through the heate thereof, it prouoketh *Eccherie*.

quest. Why doth *Homere* call fault a diuine thing?

An. Because it giueth taste to all meat, and preserueth the same frō stinking, and hath a force & vertue generatiue.

quest. Wherefore be we afraid to passe through a church-yard?

An. Because it representeth our ende.

Quest. How was the Common-wealth of *Sparta* so long time maintained?

An. Some imputed the cause to the Magistrats, which knew well how to commaund, some to the people, because they knew how to obey.

quest. Who was the cause of the great victorie that the *Lacedemonians* obtained against the *Illyrians*.

An. The presence of their king, which was but a child, perswaded thereunto by the counsell of their priests.

quest. What caused the kingdom of *Persia* so much to flourish?

An. *Xenophon* saith, that it was the great loue that they

they bare to their king.

quest. VVhat thing is hardest for a man to do?

An. To be secret. Which Philippides affirmed, when hee besought Lycimachus his friende not to reueale his secrets.

quest. VVherefore was it written before the gates of the Temple of Apollo at Delphos: *Know thy selfe?*

An. To induce vs to knowe that sparke of Diuinitie which God hath placed in vs, whereby we know that God hath done all things.

quest. VVherefore is it saide, that there is nothing that may better resemble the kingdome of heauen, then the state of a Monarchie?

An. Because there is but one God, which alone both raigne and gouerne all things.

quest. Of what sort of men ought a Prince to be chosen in a Common-wealth?

An. He ought to be noble of blood, he ought to be vertuous, rich, and puissant in armes.

quest. Do you thinke it to be requisite that a Lieftenant generall of an armie, ought to be, not only valiant and wise, but also happie and fortunate?

an. I think doubtles that he ought to be fortunate. The ill fortune of Pompeius may very well anouch the same.

quest. what is the principall dutie of a good Prince?

An. To seeke meanes that his people be wel instructed,

quest. What was the cause of the euil ends of *Sardanapalus* and *Nero*?

An. The number of flatterers in their Courtes, Treasurers, Parasites, Flatterers, Whores, Ruffians, and al sorts of people disposed to vice, where the wise and graue were repulsed and driuen away.

quest. why would king *Cyrus* that *Xenophon* should bee alwaies in his companie?

An. To giue him counsell in the affaires of his realme, for *Xenophon* was not onely wise, but also valiant & well instructed in the deeds of warre.

quest. wherefore would *Alexander* the great, that *Onofrates* should alwaies accompanie him in the warres?

An. To enroll and register his acts and deeds.

quest. whereof ought a Prince principally to take heed?

An. Not to chaunge his bountie and goodnesse for anie occasion that can happen, ne yet to encline his cares to flatterers.

in quest. what is the chiefeft cause of a Princes ouerthrow?

An. Flatterie, more then force of armes.

quest. what is he indeed that may truly be called happie in this world?

An. The vertuous man of meane wealth.

Art.

quest. Whereunto serue riches?

An. To make the minde quiet and content, without which contentation, there is no happinelle or felicitie in this world. But how can he be in rest and quiet that hath not wherewith to buy his bread?

quest. What caused *Alcibiades* to be so hardie, contrarie to the nature of the Athenians?

An. His spouse *Amilca*, which was a Spartan woman.

quest. What moued *Diogenes* comming from *Sparta* and going to *Athens*, to say: that he came from men, and was going towards women?

An. Whereby he reprehended the delights of *Athens*, which made them effeminate and womanish.

Quest. Which is most requisite, either that the souldiers should defend the wall, or the wall the souldiers?

An. It is better that the souldiers should defende the wall.

quest. What is the poyson of friendship?

An. Flatterie.

quest. What maner of Nourises ought they to be which are to be chosen for Princes children?

An. Faire, well conditioned, sage, discrete, pleasant, courteous, amiable, chaste, healthie, and of good complexion,
eloquent,

Morall and politique Questions,
eloquent, their speech fine and neat, that the child may learn
to pronounce well.

quest. What is the surest guard of a Prince?

An. The good will of his subiects : For that Prince is
unhappie whiche for the suretie of his person had neede of
sojts and diuersities of guard and watch.

quest. What is Iustice?

An. The honour and glozie of them that do the same,
and a great benefite vnto them, vppon whome the same is
executed.

quest. Wherby shall a man know when a Prince begin-
neth to be a Tyrant?

An. When forcible hee dratweth vnto him the seruice
of his people.

Quest. What caused *Theseus* to be so valiant?

An. The great fame and renoume of *Herculus* enfla-
med him, to make his name immoztall.

quest. How may a man be like vnto God?

An. In doing good to many indifferently, & not to one
alone.

quest. what is the greatest shame that we can receiue?

An. To be surpassed in honestie, curtesie, and humani-
tie, by those which be our inferiours.

quest. How did *Philip* king of *Macedon* gaine and win all
Grecia?

An.

An. By golde and siluer more then by force of armes, for he was wont to say, that there was no force oʒ Castle, were it neuer so inerpugnable, but hee would take vppon him to suboue it, if so be an Asse laden with gold were able to enter the gates.

quest. what kind of Tragedies ought we not to reade?

An. Those which contain nothing else but things that be proude, cruell, and full of intumanitie. But those wee ought specially to reade which bee honest and full of graue sentences, interlaced with pleasaunt talke, as the Tragedies of Euripides, and Sophocles be.

quest. why ought wee indifferently to reade all kinde of Poets?

An. Because with maruellous sweetnesse of language, they entermidle the Graces with y^e Muses: wherof it came that Acius Comodus, the Emperoʒ, was so far in loue with Mammill, that he termed him to be his Virgil.

quest. Are men to bee commended for their corporall beautie sake?

An. No: But for their vertue, wisdom, counsell, and force, whiche declare what manner of mindes they haue within.

quest. what caused *Driopas* the Athenian to establish this lawe: That whosoever had conceiued any euill opinion of God, should haue his head cut off?

An. Because there is no worse thing then to haue an euill opinion of him, which hath made and maintaineth all things.

quest.

Quest. What maner of thing is Religion?

An. It is the true knowledge of Gods owne seruice.

quest. Wherefore did *Alcibiades* reiect all kinde of Musicke, sauing when he was at the Table at his meales?

An. Because Musicke prouoked him to conceiue delight, familiarly to talke at the Table.

quest. A strange Question, whereof I would faine be resolued. One *Stesichorus* lying in his Cradle, a Nightingale lighted on his mouth, and sung vpon the same?

An. It was a p̄sage that *Stesichorus* should p̄oue an excellent singer.

quest. What profite bringeth Musicke to him that hath delight in the same?

An. It sharpeneth the spirite, not onely to knowe the harmonie of the voice, but also it maketh the person to haue a better iudgement to indite either in rime or prose.

quest. What is true Philosophie?

An. The knowledge of goodnesse, and how to liue well.

quest. what caused the Poets to vse so many fictions and inuentions?

An. To allure men to abandon their barbarous conditions and brutish behauiours, and to turne themselves to vertue and exercises.

quest.

Quest. What was the cause of the death of *Cinna*?

An. Because he was cruell towards his souldiers, and constrained them to fight perforce and by compulsion.

quest. What is Patience?

An. A voluntarie sufferance in things difficult, for loue of honour and profit.

quest. what is Constancie?

An. It is a vertue which conserueth good counsell, and maketh a man perseuere in honourable deedes.

quest. what is opinion?

An. It is a staie fixed either in deed or word, which maketh vs obstinately to followe our fancie, although it bee without reason: onely to be superioꝝ in all controuersies.

quest. what is Iustice?

An. After the minde of the auncient Poets, it is a celestial vertue poized downe from God into our spirits, that we might the better honour, loue and sanctifie him as author of all things: and therefore Princes were, for good respects, called of Homere, Iupiters schollers.

quest. what is the propertie of Iustice?

An. To loue and honour God aboue all things: and our neighbour as our selfe.

quest. How many kinde of Iustice be there?

P

An.

An. *ſaure*, that is to ſay: *Diuine*, *Naturall*, *Ciuill*, and *Iudiciall*.

Queſt. Of what things is the world gouerned?

An. By reward and puniſhment.

Queſt. What is diuine Juſtice?

An. It is that which maketh vs to acknowledge God to be our Creator, the beginning and ende of all things, and him of whom all creatures receiue life, without participation of moſtall things.

queſt. What is naturall Juſtice?

An. It is alwaies one in all men, and varieth nothing through the diuerſitie of Regions and Nations: being alwaies conuenable to Nature. And as diuine Juſtice ſheweth the dutie towards God: euen ſo naturall Juſtice is ſubiect to the ſatiſfaction of nature. The diſciples of Socrates affirmed, that naturall Juſtice is a knowledging of good and iuſt things, and agreeable to naturall reaſon: which thing whoſoeuer doth uſe, ſhall become good of himſelfe.

queſt. What is ciuill Juſtice?

An. It is appertaining to a Prince or Magiſtrate: whoſe office is to prouide that the people be well ruled and gouerned, and that no harme be done vnto the place whereof he hath the rule.

queſt. VVhat is Iudiciall Juſtice?

An. That conſiſteth in being reaſonable to al men, and to diſcerne the iuſt from the vniuſt.

queſt.

Quest. Why were *Achilles* and *Sylla*, reprehended for their victories?

An. Because they were cruell and insolent towarde their enemies, when they had overcome them. The contrary did *Cæsar*, *Alexander*, *Hanniball*, *Antonius*, and *Agessilaus*: all which were greatly praised for their victories.

Quest. Before whom is it lawful for a man to vaunt himselfe of well doing?

An. Before the valiant, or before them that know him not, or haue small knowledge what vertue is.

Quest. Why was *Metellus* despised?

An. For being too much desirous to haue surpassed *Sertorius*: to whom notwithstanding he was not comparable in valiance.

quest. How ought a man to vse the goods of Fortune?

An. That they may become subiect to man, and not man to them: following the verse of *Horace*.

Es mihi res non me rebus submittere conor.

quest. whereof proceeded the saying of Poets, that *Mars* was armed with Diamonds?

An. To declare that a Prince ought to be strong, not in bodie, but in heart and courage.

quest. what is the propertie of a good Captaine?

An. To be gentle, politique, wise, and wittie : not to be discouraged in hard fortune, nor inflamed in prosperitie. Such was Hanniball. See a further description heereof in the 24. Pouell of the Palace of pleasure.

quest. From whence came the great renoume that in old time the *Cimbrians*, and *Celtiberians*, atchieued in the warres?

An. Because they esteemed the bedde of honour to be in the warres : and had rather slea their owne childzen, then they should be thzall and taken of their enemies.

quest. VVhy do some praise Anger?

An. Because it doth commonly accompanie courage.

quest. How many kindes of Amitie be there?

An. Thre, that is to say : profitable, honest, and delectable.

quest. why was *Dionisus* expelled by the *Locrenes*?

An. Because he being curteously receined of them, in the time of his banishment, vsed dishonest orders towarde their wiues.

quest. VVhy did *Amphitryon* giue his sonne *Hercules* to *Euristens*?

An. To teache him to flie the voluptuousnesse of the *Thebanes*, and to accustome him with honest labour, by losing the vertues of *Euristens*.

quest. whereof proceedeth the difference betweene one man and another?

An.

An. By digressing from Philosophie. I say, that it riseth thzough the trauell of the soule, when it passeth into our bodies, descending from God thzough the Lobiaque, and the white Circle. In which passage al soules take their affections, and do participate with all the natures and motions of ech Sphere and Starre, according to their aspects.

quest. What is Choler?

An. It is an anger, some come, and some gone, proceeding of a feeble heate.

quest. What is taken of the Planet *Saturne*?

An. Reason, eloquence, and understanding, as of *Iupiter*, force of doing, of *Mars* belynesse, and of the heate of the *Sunne*, feeling and opinion, and so forth.

quest. What is Hatred?

An. It is an anger that hath taken roote.

quest. What is Discord?

An. It is a frowardnesse and anger comming of hatred, whiche maketh men rebellious to the Common-wealth: which indeed, is the destruction of all humane things.

quest. What is Concord?

An. It is a vertue, which in short time, maketh small and weake things to grow, as *Salust* saith. *Concordia parua res crescunt.*

quest. Why bee Flatterers esteemed worse then those that are false?

An. Because the false man doth but deceive onely, but the flatterer corrupteth men : and therefore the Athenians punished flatterers by death, as Timagoras was.

quest. What was the cause that *Antigonus* lost the most part of his kingdome, and was constrained to make peace with the Romanes?

An. Because he gave more eare to flatterers then to Hanniball, that gave him profitable counsell.

quest. What is the office of a good Prince?

An. To do well, and not to care who speak euill of him.

quest. Why had *Epaminondas* no regard to bee revenged vpon them that speake euill of him?

an. Because hee knew that such patience proceeded of the great courage of the heart.

quest. what was the cause of the death of *Sardanapalus*?

An. His euill life, his lasciuiousnesse with women, and the little iustice that he vsed.

quest. why was *Marcellus* created Consull of *Rome*, with *Cato* that died at *Utica*?

An. To the intent that by the gentle and good nature of *Marcellus*, the seueritie and rigor of *Cato* might be moderated.

quest. what caused *Nero*, to cause the malefactor incontinently to be dispatched of life,

An.

An. His naturall crueltie. The contrary rested in Cæsar, for reward whereof, in the ende he received hurt.

quest. Why is dominion or rule so waightie a matter?

An. Because it is impossible to please all men.

quest. why would not *Caligula* the Emperour, heare the accusation of any person?

An. Because he would that no man should hate him.

quest. What induced *Dionisius* to giue ouer his good nature, wherewith hee was indued at the first, and to become cruell in the ende?

An. The mockes and cauellations of his subiects, who mocked him for his looking a squint, and for the grosenesse of his bodie, which is a notable example to beware of leasing and backiting of Princes.

quest. why did the Magnesians crucifie *Daffius* the Grammarian, vpon the Mount *Thorax*?

An. Because he did speake ill of many, specially of *Lysimachus* their Prince, and deare soueraigne Lord.

quest. What is Vertue?

An. It is a perfect and entire reason, which followeth the mindes of the wise, and procureth them to shunne and auoyd vice.

quest. What is Auarice?

An.

An. A disordinate appetite, a cupiditie insatiable, a disease which infecteth the person, making man vile and effeminate. But after the opinion of the Stoikes, Plato declareth that he which desireth to be riche, must give ouer his appetites and heape no treasure together. Other Philosophers affirme, that concituousnesse is a disease that paysoneth the bodie, and maketh the minde effeminate, and can neuer be recovered.

quest. Why was *Acchius* the king of *Lydia* slaine?

An. For his extreme couetousnesse, which caused him to make taxes and new Imposses upon his people, to gather together much treasure. Wherefore in the end his people did cast him into the Riuer *Pactolus*, which is full of fine gold, to the intent he might glut himselfe with golde, after which he so much thirsted. The selfe same vice of couetousnesse was the occasion of the death of *Crassus*, who was slaine by the *Persians*.

quest. What is Liberalitie?

An. To vse riches indifferently, that is to say, to spend neither too much, nor too little: so that it is as it were a meane betwene Couetousnesse and Prodigalitie.

quest. Why was *Scopas* of *Thessalia*, so much contemned of the wise in his time?

An. Because he counted himselfe happie, for that his Counting-house was full of those things that neither profited himselfe, nor yet any other.

quest. What is it that maketh a man happie?

An.

An. The bzideling of disordinate appetite.

Quest. Why did *Piso* reprehend the liberalitie of the Emperour *Otho*?

An. Because he gaue not his riches, but thze to them a way. Vertue casteth nothing away, Vertue blurpeth nothing of any other mans, Vertue hath need of nothing.

quest. VVho were they that were counted infamous in *Rome*?

An. They that spent their goods vpon dishonest things: and they which did take fines to enrich themselves by vnlawfull meanes.

quest. VVhat was the cause of the euil name of *Sylla*?

An. Because he grew verie rich in short time, which made him to be suspected of bziberie.

quest. why did *Plato* say, that to liue quietly in a Cittie, both riches and pouertie ought to be expelled?

An. Riches maketh a man pzoude, and pouertie induceth him to euil.

quest. whereof commeth it, that *Cesar* was once blamed for his liberalitie?

An. Because being but a priuate man he vsed disordinate expences, vnméte for his degré. And it is to be noted, that that which is prodigalitie in a priuate person, is Magnanimitie in a Prince.

quest. How did *Nicias* obtaine the fauour of the people?

An. By spending and giuing his goods liberally : although he was not very much commended of the wise. Alexander was greatly praised for despising of worldly goods, esteeming his true riches to consist in his friends.

quest. Which are lawfull riches ?

An. Those which are wel gotten : and such as do serue vs, and not we them.

quest. What is anger ?

n. It is a certaine boyling blood, burning in desire to be reuenged vpon him with whome a man is offended, and is alwaies accompanied with wrath.

quest. what difference is there between anger & wrath ?

An. The one consisteth in the will, the other in the doo: and the one may be without the other, euen as a man may be drunke, and yet notwithstanding is no drunkard; that is to say, accustomed to be overcome with wine.

quest. why did the Romanes ordaine, that when their armies did prepare to encounter, certaine bands should make haste to giue the onfet, and therewithall should vtter certaine vehement cries ?

An. To affun theemie, and encourage their owne souldiers to fight more fiercely.

quest. Of what age ought he to be that is first trained in the warres, to make him perfect in the arte of warfare ?

An. The younger he is, the more perfect he shall be in warfare : as witnesseth Hanniball, who at the age of tenne yeares

yeares followed his father Amilcar in the warres. Scipio take vpon him to be a souldier at 17. yeares of age.

quest. Amongst the auncients, who hath best deserued the name of a good and valiant Captaine?

An. I am of the opinion of Antigonus, who iudged Pir-
rhus to be the hardiest Captaine y euer serued in the wars,
and most happiest, if fortune had suffred him to liue out his
time.

quest. Why was the campe of *Mars* at *Rome*, appointed
hard by the Riuer of *Tyber*?

An. To the intent after sweating and exercise of armes,
the youth to wash away their sweate and dust, should enter
into the Riuer, not onely to bathe themselues, but also to
learne to swimme, a thing so necessary in a souldier, as A-
lexander repented himselfe of nothing so much, as for that
he neuer learned to swimme.

quest. What causeth Idlenesse?

An. *Caro* said, that by doing nothing, men did learne to
do euil.

quest. From whence came the great hardinesse where-
with *Horacius Cocles* was endued, when hee susteined such a
fierce assault giuen by the enemies vpon the wodden bridge
of *Tyber* at *Rome*?

An. Because he could swimme. And by the same means
Cæsar escaped from his enemies in y wars at *Alexandria*.
Sertorius also vsed the same, passing the Riuer of *Rodanus*?

quest. why did the Romanes erect an Image of *Clelia*, on
horsebacke, and not otherwise?

An. Because they flying from king Porfenna, she feared not to passe through the Riuer of Tyber on horsebacke. Or else as some say, because she being sent backe againe by the Senate of Rome to Porfenna, she presented him a faire Horse richly garnished.

quest. Why did *Lycurgus* make the maydens of *Sparta* accustomably to runne and wrastle naked?

An. To make them the stronger to abide the trauct of childe.

quest. what ought a man chiefly to aske of God, according to the minde of Philosophers?

An. Good Fortune, after a man is indued with vnderstanding, how to vse the same.

quest. what maner of thing is it to be verie iust?

An. To haue the knowledge of diuine and humane things.

quest. what is the most greuous disease that may happen vnto a Prince?

An. To loue Flatterers.

quest. why did *Agamemnon* the King, desire rather to haue in his companie, ten *Nectors*, then ten *Aiaces*?

An. Because the man that is wise, is rather to be desired then he that is hardie. For that occasion, *Antigonus* desired alwaies to haue *Zeno* with him, to giue him counsell concerning the affaires of his Realme.

quest.

Quest. VVhat bookes ought Princes to read, that they might learne to be good?

An. Those that giue them admonishment of their dutie: for no man dareth speake vnto them that thing without great feare, which they may finde in writing.

quest. what was the cause of the great friendship of *Lisimachus* towards *Philippides* the Comickall Poet?

an. Because he did not flatter, which is many times the propertie both of a Poet and of a Courtier.

quest. VVhat is Pleasure?

an. A recreation of the spirit, prouoking mans mind to thinke to enioy any thing, although not grounded vpon reason: and therefore it is alwaies an enemy to vertue.

quest. what is Ioy or Gladnesse?

an. It is a motion of the spirit, proceeding of a certaine opinion of a thing which we hope to enioy, and therefore is vnseemely for a man of great estate, because it troubleth the minde, and causeth it to passe the limits of reason.

quest. Is it requisite then to reioyce with measure?

an. Yea: chiefly to haue respect to the inconuenience that might happen by too much mirth: as it chanced to those two *Romane* women that thought their children to haue bene dead in the iourney of *Cannas*, which afterwards suddenly returned safe, contrarie to their mothers expectations, and as it hapned to *Chilo*, who died through too much ioy.

Quest. To what thing ought a man to haue most regard?

An. To vertue, then to his health, after that to honest pleasures, and finally to riches.

quest. What is Prodigallitie?

An. It is a perturbation of the mind, diminishing vertue: which consisteth in spending extraordinarily, and without order of reason.

quest. V What was the cause of the death of *Apifius*, that wrote so diligently of Cookerie?

An. He killed himselfe with nothing else but gluttonie.

quest. V What is Ambition?

An. It is a troubling of the minde, so vehement, that it consumeth the heart and spirit, with great desire to attaine to glorie, dignitie, and honoz.

quest. what is it that a man ought to couet in this world?

An. All things that are honest.

quest. what is assurance?

An. It is a vertue proper to high & loftie mindes, which approcheth nigh vnto confidence: And the propertie of that vertue is, to make a man alwaies looke with a bold and merie countenance, not studying or taking any care for ought that may chaunce: and properly it is a tranquillitie of the mind, wherunto Phocion greatly exhorted Alexander the great, but in vaine.

quest. what is Magnificence?

An.

An. It is a vertue proper onely to Princes : because it consisteth in great and hard things, and great expences.

quest. Who is he that worthily may be called liberall?

An. Aristotle saith, that it is he which spendeth his revenue in good order, and vpon things descent.

quest. Is there any difference betweene liberalitie and magnanimitie?

An. Great difference : although they seeme to bee but one. He that is liberall, ought to haue respect how much he doth spend, what that thing is worth that he buyeth, and aboue all things, that he do not exceed in expence of his revenue. The magnanimous and honorable without any care for publicke expence, hath respect only how he may do some great and valiant enterprise.

quest. Who was the most excellent amongst the auncients, to acknowledge and recompence a good turne done vnto him?

An. Pirrus : of whom it is saide, that he was thought to haue died for anger, that he had not time enough to succour one of his friend.

quest. What is the nature of an vnthankfull man?

an. To forget the taste of good turnes past, if a man doe not perseuere still in doing him good.

quest. Who loueth more, either hee that doth the good turne, or he that receiueth the same?

An. He that receiueth a good turne, is debter to him that doeth it. The nature of the debter is to thynke the
companion

company of his creditor, and to disdaine him when he hath not wherewithall to paie him : But the creditor desireth none other thing but the health of his debtor, whereby he may finde meanes sometime to be paid.

quest. What is Constancie ?

An. It is a vertue which properly resisteth sorrow, and is contrary to Inconstancie.

quest. What is the propertie of Continencie ?

An. To vanquish and subdue the fleshly lustes. And although it be a harder matter to vanquish, then to fight and resist : yet the Ancients haue better esteemed the continent man then the constant.

quest. What is Trust ?

An. It is a sure hope, and presage of a good turne that we hope for, as though it should without all doubt happen vnto vs.

quest. Why was *Chysippus* disdained of all other Philosophers ?

An. For his arrogancie : for he boasted that he knewe all things.

quest. Why was *Hipocrates* blamed of arrogancie ?

An. Because he wrote to *Xerxes* king of Persia, that he would not vtter his knowledge vnto barbarous people.

quest. And why was *Zeuxes* the Painter also blamed of arrogancie ?

An.

An. Because when he had painted Helena, he said that Leda her mother for all that she was gotten with childe by Iupiter, had not made Helena so faire as he had painted her.

quest. How ought a man to behaue himselfe towards his friends?

An. In such sort as a man must thinke that in time to come they should bee enemies : although that Cicero maketh a mocke at that opinion, and saith, that it is the poison of friendship.

Quest. How did *Milciades* the sonne of *Cimon* of *Athens* obtaine so great renowme?

An. Because there was no man how poore so euer he was, but he would giue care to his request.

Quest. Why was *Virriatus* so much esteemed of the *Portugallies*, who were wont to dispise all other Captaines?

An. Because he was readie in fight, and knew how to defend himselfe.

quest. Why was *Philip* king of *Macedonia*, so negligent and slow in the warres?

An. Because he thought it better to overcome his enemy by policie, then with effusion of blood.

Quest. How chaunced it, that the *Lacedemonians*, when they had obtained victorie by force of armes, did sacrifice a Cocke : and when they came vppon the enemy by policie, subtiltie, or knowledge, they sacrificed an Oxe?

An. Because they esteemed policie better then strength.

quest. What vertues appertaine vnto strength?

An. Magnanimitie, confidence, assurance, valiance, constancie, stedfastnesse, and patience.

quest. Why was *Fabius Maximus* crowned vniuersally throughout all *Italy* with *Grasse*?

An. Because that *Croton* was ordeined for Captains and Generalles, that could conduct their souldiers to the warres, and returne with them againe, without losse and effusion of blood. After that sozt did *Antigonus* escape from the furie of *Pirrhus*?

quest. what ought a man principally to espect in the wars?

An. Opportunitie. Which *Pelopidas*, *Pirrhus*, and *Marcellus*, knowing not howe to vse, arriued verie soone to the ende of their liues.

quest. Why did the *Lacedemonians* beate their children vpon the aulter of *Iupiter*?

An. To vse them to be constant, and to endure stripes without making complaint.

quest. what was the reason of a Law placed in the twelue Tables: which was, that the dead should not be wept for?

An. Because weeping and teares do witnesse a faynte and effeminate heart.

quest. What meane the Poettes to bring in Princes and Knights lamenting their misfortune?

An. To mocke them secretly, for without danger they durst not do it openly.

quest.

quest. VWhereof cometh it that *Alcibiades* was in his time compared to the fish called in Italian *Polpo*?

An. Because he was of a nature so tractable, that hee could man himselfe to all uses and fashions, like to the fish called *Polpo*, which taketh his colour of the Sande, where he grauellith or groundeth himselfe.

quest. Vpon what reason did *Homer* call certaine people of *Thracia* halfe men, and why did he say, that the house of *Protesilaus* was imperfect?

An. Because the people of *Thracia* lived without women, and in the house of *Protesilaus*, there were none but men. The like affirmeth *Menander* of the *Geti* or *Gothos*. But what good can an householder do without a woman: surely in mine opinion (I speake it not to please women) no more then a man can live without meate, or continue without cloathing.

quest. VWho was the first that taught a man to live an active life?

An. *Socrates*: and as *Cicero* saith, such a life is very agreeable to God.

quest. VWhat is vertue?

An. It is an Armonie, or pleasaunt accord of Nature, with other good things agreeing thereunto.

quest. VWhat is the chiefest goodnesse, according to the Philosophers opinion?

An. To feele no kinde of sorrow as *Hierom Rhodiotto* saith: albeit that the *Stoiques* and *Epicurians* affirme the contrarie.

quest. Why is *Lycurgus* amongst all the law-makers esteemed the best?

An. Because hee did obserue and keepe that which hee himselfe commaunded.

quest. Why did the Poets faine, that Prudence was born or conceiued of the braine of *Iupiter*?

An. To declare that wit and vnderstanding (whereof Prudence doth spring) which causeth vs to foresee al things is diuine.

quest. Wherefore do the Poets faine *Philoctetes* to be banished from his Country, and to wander by hilles and dales, daily weeping and sighing?

An. To declare that there is no sorrow nor accident, how weightie soeuer it be, which ought to induce man to violate nature, or to kill himselfe.

quest. Wherein consisteth true force?

An. To abide and support all harde things, and not to imbase his heart in aduersitie.

Quest. Wherefore did the Auncients wash before they did sacrifice?

An. To declare that all disordinate thoughts, proceeding of beastly affections, be displeasing to God.

quest. For what reason did the auncient Romanes terme God to be *Optimum Maximum*, so much to say, right good and very great? And wherfore did they place *Optimum* before *Maximum*?

An.

An. The one Epitheton, signifieth vertue, and the other puissance or might: yet vertue was alwaies preferred as the chiefest.

quest. What moued *Anaxagoras* to giue all his goods to his friends?

An. The more franchly to plaie the part of a Philosopher, to yeeld vnto heauen our true Country (whereof we tooke our beginning & issue) the first frutes of our minas and spirites.

quest. What was the cause that *Accius* the Poete did make a Comedie intituled *Il Canallo Troiano*: in English, the Troian horse?

An. A desire he had to reprehend those that are slow of vnderstanding, that were ignorant to vse time before necessitie, and not afterwarde when ill fortune did succede. Whereof rose the prouerbe. *Sero sapiunt Phryges.*

quest. Wherefore did the Romanes tearme *Fabius Maximus* to be the Target of the Roman people, and *Marcellus* the Sworde?

An. Because the one gaue himselfe to maintaine the common wealth, but the other was eger and sharpe to reuenge the enemies of the same. And yet both they were set together by the Senates order, that the grauitie of the one might moderate the hardinesse of the other.

quest. Wherefore is *Pompeius* reproued by certain Historiographers, not to be skilfull and wise enough?

An. Because at the iourney of Pharsalia which he lost, he left in an Island called *Corfu*, a puissant armie, wherewith he might haue stopped the passage of *Cæsar*.

quest. VVhat was the cause of the death of the Emperour *Otho*?

An. The harding of the battell, his enemies being as it were in *dupaire*.

quest. VVhat difference is there between Prudence and viuacitie of wit, otherwile called *pregnancie of minde*, or *Sagacitie*?

An. Prudence giueth good counsell, and the pregnant wit comprehendeth and iudgeth the counsell which is most requisite, the one being very necessary for the other.

Quest. wherefore was *Paulus Minutius* the companion of *Fabius*, esteemed so prudent and wise?

An. Because he took counsell of himself in that which he knew, and followed the counsell of others in that which he did not understand: esteeming him to be a sot and a beast, that had not good aduice in himselfe, and would not obey them that had experience.

quest. what is the dutie and propertie of them which bee accounted to be fine witted?

An. To vse their wittes to eache druce and qualitie, like vnto the fish *Balena*, which is a great fish in the Sea, hauing a hole in his head, wherewith he taketh aire, thrusting forth great abundance of water, sometimes here, and sometimes there.

quest. Why was *Lysandre* so flouted and mocked of his owne people?

An. Because he vaunted and boasted himselfe to be the
kingman

kinsman of Hercules, and doing any signe or token of vertue: but all that he did was by tromperie and deceit.

quest. Wherefore was *Helanicus* of *Epirus* so greatly esteemed for his subtiltie?

An. Because all that he did was for the publike welth, and not for his owne particuler profit.

Quest. what is Equanimitie, a vertue so much praised?

An. It is a certain purenesse and constancie of minde, wherewith we continue alike in prosperitie and aduersitie, not being puffed up with pride, or abasing our minde. *Socrates* the Philosopher, and *Antoninus Pius*, the Emperour, were excellent in that vertue.

quest. where is the seate of the affections in our bodie?

An. Joy reflecteth in the spleene, Anger in the gall, Feare in the heart, Lecherie in the lyuer.

quest. What maner of thing is modestie?

An. It is a moderation of our appetites whiche obeyeth reason.

quest. For what respect did *Antiochus* giue so great thanks vnto the *Romans*, that leauing him so litle a Country, which before was a king so mightie, and prince puissant?

An. His modestie did him to vnderstand, that he was discharged of a great burthen, which hindred him before oftentimes from sleepe, from eating and drinking.

quest. wherein did *Tiberius* most of all declare his modestie?

An.

An. In that beinge desired to take his people, he saide that it was y^e office of a good Shepheard to sheere his sheepe, and not to pull of their skinner.

quest. *Dionisius of Siracusa*, wherein did he shewe himselfe praise worthie?

An. For being so modest, that although he were come to the estate of a King: yet he would not alter the maner of apparrell, which he ware when he was a priuate man.

quest. What maner of thing do ye call shamefastnesse?

An. It is a certaine passion which maketh the person blush, speciallie in anye good and honest matter, and proceedeth of a certaine honestie of minde. Many haue termed it to be the mistresse of comelinesse, and the mother of honestie.

quest. What was the cause of the victory that the *Persians* had against *Astages*?

An. The shame that their wiues did vnto them when they fled from the battell, who seeing them runne away like sheepe, lifting vp their garments, smockes, and all, saide vnto them, whether will ye, ye cowardes and dasterdly men, you that dare not stand to the battell. Whither will ye flee? Is there no way left for you, but to perse againe y^e wombes of your mothers? Which manlike wordes although proceeding from womens mouthes, made that dasterdly nation to returne and gaine the battell.

quest. Wherein appeared the honestie of *Socrates*, so much commended of the auncientes?

An. Many and sundry waies: but specially in this point, for when he heard any one talke dishonestly, he hid his head
with

with his cloake, untill the other had done his taile.

Quest. What is Abstinence?

An. It is a vertue of the mind, bidden by reason, drawing vs from disordinate appetites, which we haue after the goods of this world.

quest. What is Continence?

An. It is a vertue of the mind, which maketh our sensuall appetites subiect to reason: so that by Abstinence, concupiscence is refrained: and through Continence, Lecherie is chastised.

quest. Who amongst the Auncients was esteemed most abstinent?

An. Paulus Æmilius, chiefly in the victorie that hee achieved of the Persians: and in the enterprizes of Spaine and Macedonia: Lucius Accumius at the ouerthrowe of Corinthe.

quest. And in Continencie, who hath excelled amongst the auncients?

An. Cipio the great, Alexander, and Cæsar.

Quest. What is it that made the Corinthians infamous?

An. Because they sold their daughters, to enrich themselves.

quest. What was the cause of the defamation of *Messalina* the wife of *Claudius*?

An. Her dishonest intemperance and filthy lust, who would not sticke to aduerture combat with any aduenterous knight.

quest. How did *Hieron* of *Siracusa*, get so great fame, being but the bastard sonne of a poore labouring man?

An. By great temperance, honestie & valiance: which did so shine in him, that he was made Captaine generall of the *Syracusans*, against the *Carthaginians*: and in the ende he behaued himselfe so well, that he was made King.

quest. What things are verie honest?

An. Those, which without respect either of profite or commoditie, doe deserue of themselves to be commended. And honestie is no other thing, but a prouocation alwaies to do vertuous deeds.

quest. What was the cause of the glorie of *Thesens*?

An. The affection that he had to follow the virtues of *Hercules*: which caused him continually to be troubled both in bodie and minde.

quest. In what vertue did *Pomponius Atticus* excell?

An. In modestie, the companion of honestie. Such also were *Hanniball*, *Publius Surs*, *Anaxilaus*, *Epictecus*, and king *Philip* of *Macedonia*.

quest. What is the profit of Chastitie?

An. To rule and governe the affections of the minde, to chase a way all disordinate appetites, to counterpeise riot with reason, and in all things to be constant.

quest.

quest. What difference is there betweene Chastitie and Shamefastnesse?

An. Chastitie is a generall chastisement of our affecti-
ous, be it either lecherie, gluttonie, or couetousnesse. But
shamefastnesse is tried onely in continuing from lecherie.
Those women then that are chaste, are suche as haue not
committed offence, neither in bodie nor thought. But the
shamefast are those which haue not had to do with any man
but with their owne husbands.

quest. How did *Enagoras* king of *Cyrus* obtain so great
renowme?

An. By not deceiuing any man for keeping of his pro-
mise, gratefying his friends, for his valiance, for being ene-
mie to vice, and all euil thoughts.

quest. what is moderate sparing properly?

An. It is a vertue neare vnto modestie, which is so ne-
cessary vnto man, that without it, he falleth into many vi-
ces. It causeth man to spende nothing superfluously, and to
spare nothing that is necessary to be spent.

Quest. How may we godhly increase our goods?

An. By moderate sparing, and by tilling the earth.

quest. what is Sobrietie?

An. It is a vertue that ruleth drinking and eating:
without which, other vertues are obicure.

quest. How may that man become sober that is insatiable
in drinking and eating?

An. By considering the follies which they do that are drunke.

quest. Why did the *Lacedemonians* vse in their feasts alwayes to cause one to bee made drunke, for example vnto their children?

An. To make their children to abhoze that beastly vice.

quest. How ought a man to drinke?

An. With such moderation that he may abate his thirst: auoyding drunkennesse, the disease of the head & stomacke, which continually do follow the same.

Quest. What did obscure the great vertues of king *Philip* and *Alexander* the great, his sonne?

An. Drunkennesse: the like hapned also to *Cyrus* the lesse, to *Cato*, *Promachus*, and to the sonne of *Cicero*.

quest. What signifieth wine so disordinately taken?

An. The blood of the earth, conuerted into poyson.

quest. What made *Massinissa* of such great estimation?

An. Sobzietie, and his being content with such victuals, as the meaner souldiers vsed to eate. And by that sobzietie he behaued himselfe so well, that at foure score and five yeares of age, he begat a childe, and at foure score and twelue, he banquished the *Carthaginians*.

quest. Why did *Solon* ordein that a man should lie with his wife but three times in a moneth only?

An.

An. To accustome his people by litle and litle to shames fallnesse : a thing that aduanceth not onely women, but also men.

quest. How may a man auoyd all horrible and fearefull things?

An. By vertue : by which thing onely, most cruel Tyrants haue bene reformed.

quest. Wherefore did *Democritus* put out his eyes?

An. To the intent he might not see the prosperitie and insolencie of his country men, which liued without iustice, and all kinde of vertue.

quest. what priuiledge haue braue and valiant men?

An. To be none of fortunes subiects.

quest. Is it possible to finde perfect valiance in one man alone?

An. Homere thinketh not so, and holdeth opinion, that force and baliance in respect of other vertues in the same, do many times receiue certaine furious assaults. Like wise he supposeth that there be many kindes of valiance : for he praiseth Achilles for his anger, and Ulysses for his wisdom.

quest. why is it requisite for a souldier to be Cholericke?

An. Because Choler stirreth vp the heart, and enflameth the spirit. What is force saith Homere, which entreth in at the nose, and chafeth the blood.

Quest. Amongst morall vertues, which is the best ?

An. I thinke it to be force, which by his vertue maketh a man not to feare death in an honourable enterprise, and subdueth his heart to iustice and wisdom.

quest. Who was the first that rewarded valiaunce with precious gifts ?

An. Bacchus was the first that gave presents vnto valiant souldiers, as Crowns, Spears, Cheines, Victories, Pictures, and Helms.

quest. How did the wise define that vertue ?

An. Diuersly. The disciples of Socrates said, that it was a vertue, which willed man not to feare aduerse fortune : to whom agreed Chysippus. The Stoiques said, that it was an affection of the passionate minde, which made men obedient to the lawes without any feare. The schollers of Plato said, that it is a sure and stedfast meanes to chase away and receiue (when time serueth) all things which seem horrible. Aristotle saith, that it is a mean betwene hardinesse and feare.

quest. what maketh a man to be iustie and valiant ?

An. Desire of honour and glorie.

quest. Itamus the souldier of Atigonus, did he dispise death for glories sake ?

an. No : but was content to die, because being a verie wicked person, he abhorred life.

An.

quest. What meaneth it that *Tissiothens* the Musitian, alwaies when hee listeth, could cause *Alexander* the great to enter battell, and take vpon him armes and weapon, and yet could neuer moue the braine of *Sardanapalus*?

An. That proceeded of the nature of either of them, which could not be altered without great difficultie.

quest. Is there nothing besides Choler that doth make a man to be valiant?

An. Sorow maketh a man to lowze, although the true valiant man is constant both in sorow and hartnes, and sheweth alwaies a good face.

quest. They that chase through Choler, or sorrow, may they be called valiant?

An. No: but rather hardie, cruell and furious.

quest. Do you thinke it a good thing to be reuenged vpon the enemies?

An. Yea: if the reuengement be done by vertue & valiance of heart, and not by a passion.

quest. What is the propertie of a valiant man?

quest. Not to feare that thing which seemeth fearefull vnto him: and that only for a zeale that he hath to honour, and not by constraint.

quest. Thinke you that dispaire doth not sometimes enflame the hearts of men to be couragious and valiant?

An. Virgil thinketh yea, by saying that *Optima Spes*
victis

victis nullum sperare salutem. But I suppose that desperance inflameth our hearts against our selues, and not against others.

quest. Thinke you also that necessitie maketh a man valiant?

An. I would suppose so: for so much as necessitie constraineth a man to do what he list. And so were the Ambrosians constrained by their wiues to fight.

quest. Why did the *Santians* kill themselves?

An. Because they were in dispaire that they should neuer recover their libertie?

Quest. May a man place hope amongst the number of Morall vertues?

An. Many haue esteemed it to be the queen of vertues?

quest. Who is the maister of all things?

An. Use. For which cause the souldier that is not accustomed to battell, dareth scarce shewe his face to the enemy.

quest. whereunto ought a good Captaine principally to haue respect?

An. To common profit, rather then to his owne particular commoditie. Such was the aduice that Pelopidas the Generall of Thebes, receiued of his wife, as he was going to the warres.

quest. what is the chiefe ende of Magnificence?

An.

An. To get friends.

quest. Why were *Cæsars* gifts best esteemed, although they were lesse then others?

An. Because he gaue them with a good will, and with his owne hand. Voluntary gifts do engender more fauour towards him that giueth them: and bindeth him more that receiueth them.

Quest. Why did the Persians establish a lawe against those that were ingrate?

An. Because they knew ingratitude to be the spring of all vice, the enemy of nature, the poyson of amitie, and the ruine of gentlenesse, and benignitie.

quest. What was the cause of the death of *Epaminondas*?

An. Because hee would haue saued his Armie besides Mantinea. The like did *Paulus Aemilius*, although *Varro* his companion did the contrary, through whose temeritie and negligence, the Romanes received that great overthrow at Cannas.

quest. Whereof came it, that the ordinances which *Lycurgus* made for the state of the warres, were so greatly esteemed?

An. Because they still tended to honourable victorie.

Quest. How like you the saying of *Cæsar*, which is that a man ought not to violate Iustice, but at such time, when hee desireth to reigne and gouerne?

An. To enterprise and doe things difficult and great, without hope of recompence, and with modestie & sobyctie to talke of the same.

quest. What is the principall vertue that a Prince can desire?

An. To aspire to be the best in doing well.

quest. What moued *Cesar* to send home *Ptolome* king of *Alexandria* his prisoner, considering the ill wills that the *Alexandrines* bare vnto him?

An. Because he thought to winne more honoz to fight with a king, then with a multitude without a head.

quest. What was the ouerthrow of *Galba*?

An. Because hee committed his gouernment to another, and would not vnderstand the state of the same, but referred all to certaine naughtie persons which were about him.

quest. Wherefore would not *Alexander* giue care to the counsell of *Parmenio*, who aduised him to assaile his enemies in the night?

An. Because he esteemed that, rather to be the act of a theefe then of a valiant Captaine, which ought to fight by vertue and not by pollicies.

quest. What manner of thing is Slouth?

An. Tullie doth say, that it is a certaine feare which the slothfull man conceiueth in himself of the labour and paine that he ought to do, and is contrary to diligence. Demosthenes was not to be reprehended herein, for hee was angrie that day that he saue an artificer or crafts man rise befoze him,

him, for which cause, *Pithias* the *Orator* was wont to say, that the workes of *Demosthenes* did smell of the oyle and candle.

quest. VVhat was the cause that *Tiberius* the Emperour lost the whole countrey of *Armenia*, which was taken from him by the *Persians*, *Missia* by the *Danes*, and *Samothracians* and *Fraunce*, by the *Almaines*?

An. Sloth and feare of trauell, giuing himself day and night to the delights of Ladies in the Island of *Cypres*?

quest. VVhy did the people of *Saba* the next neighbors of the *Nabatheis*, giue themselves so much to Idlenesse, considering the diligence and industrie of the saide *Nabatheis* their next neighbours?

An. The fertilitie of *Saba* made them slothfull, and the barrennesse of the countrey of the *Nabatheis*, made them vigilant and industrious.

quest. why did *Enripides* introduce *Thesens* to consider and talke of all the euils that can happen to man?

An. Because a stripe foreseen, doth hurt a man the lesse.

Quest. VVhat is mercie properly?

An. It is a certain heauinesse arising of an other mans griefe: which, as some say, ought not to moue the mindes of the good, but rather they ought to content themselves with their innocencie, without taking paine or care what the wicked do susteine and abide.

quest. VVhat is Felicitie?

An. It is an abundance of spiritual, cozpozal, and earthly goods.

quest. VVhy was *Archagathus* the Surgeon, made a Citizen of *Rome*?

An. Because he was very mercifull and cunning in his cures: that the like of whom, the Romanes neuer sawe.

quest. VVhy was *Antonius* the Emperor furnamed *Pius*?

An. Because he raigned without effusion of blood: and was so mercifull as euer *Cæsar*, *Alexander*, or *Vespasian* was.

quest. VVhy do souldiers loue hunting?

An. Because it is like vnto the warres: which is the place where euery man may learne to liue vertuously.

quest. which is the godliest exercise that a man can learn?

An. Husbandry: in which there is not onely profit but pleasure?

quest. VVhere is the best walke that can be found?

An. That walking place which is furnished with wise men.

quest. whereof proceeded the great estimation of *Homer*?

An. Because his woꝝkes are so full of learning, and very good to encourage mens hearts to vertue.

quest.

quest. Why were the Greeke authours counted great liers?

An. Because they confounded Hystories with fables: such as Herodotus and Hellanicus be.

quest. What is the propertie of Iustice?

An. To deceiue no man: euen as the propertie of wise-
dome is not to be deceiued.

quest. When is it lawfull to lye?

an. For safegard of the goods or the life of an other: as
Chilo did, when he swore himselfe, to saue the life of a
certaine man.

quest. what is the propertie of a glorious man?

An. To belieue rather that which is spoken of him, al-
though it be false, then that which he perceiuech indeede to
be in himself. For that cause was the fable of Iuno & Ixion
feined.

quest. What is the propertie of a vile and naughtie man?

An. To hide the truth for feare: which neuer chaun-
ceth to the valiant and honest, who cannot abide that any
man should lye.

quest. Why did the Poets say, that veritie was the daugh-
ter of memorie and time?

An. Because she cannot be long hidden.

quest. From whence came the wheele that *Ixion* dooth turne continually, as the Poets do faigne?

An. It is the true token of a common liar, who, the nēer he thinketh he is to vertue, the further he is from it.

quest. why did the *Egyptians* ordaine that a vacabond and common leaſter ſhould not be taken for a witneſſe?

An. Becauſe ſuch people are not worzhie to bee regarded: and for a little bybe, they are readie to all miſchiefe.

quest. wherfore did the *Romanes* forbid playing for money, except it were in warlike exerciſes: as to throw the bar, to daunce, to wrattle, to vaute, to plaie at defence, and other ſuch like paſtimes?

An. Becauſe in other paſtimes, Fortune ruleth, and not vertue.

quest. why did *Apelles* the Painter ſet his tables abroad, for euerie man to view?

An. That he might vnderſtand mens iudgement of his faultes. As appeared by a Cobler, who found fault in a pantofle or ſlipper which *Apelles* had made.

quest. what miſchiefes do Flatterers bring?

An. They corrupt all good manners; they tell lyes inſtead of truth; they do euill in ſteede of good; vice in ſteede of vertue: and are ordeined to deſtroy the good, and thoſe that do righteouſly.

An.

quest. Why would not *Socrates* suffer himself to be praised of a young man?

An. Because that praise in presence, is a kinde of flatterie.

quest. Why did the *Romanes* so much disdain *Prusias* king of *Bithinia*?

An. Because hee was the greatest flatterer that ever was borne. In so much that his flatteries were the cause that it was ordeined at Rome, that no king shoulde come thither, without licence of the Senate obtained befoze.

An. What is Flatterie properly?

An. It is a vice proper and perticular to vile mindes, to women and cowards : for it proceedeth of nothing else but of feare.

quest. What is shamefastnesse?

An. It is a kinde of feare to fall into any infamie, or to be blamed for any deede doing, or to be worthely reprehended for some fault. Wherefoze Cicero did tearme it to be the Chamber of euill thoughts : for she withholdeth man, and preserveth him from committing any offence.

quest. To whom ought a man to be shamefast?

An. To childezen onely : for a man of age it is unmete to blush, and to say, I had not thought to do it.

quest. who is he that worthily may be counted valiant?

An. He that loveth life, and feareth not death.

quest.

Quest. What is death?

An. It is an ende : from which a man ought not to retire, but to go to it ioyfully : and as some say, it is a gift giuen of God to men, by a singular grace.

Quest. Why did *Mallius* say in the oration that he made at *Rome* against *Furins* and *Aemilius*, that enuie was bleare eyed, and had a verie euil sight?

An. Because that the enuious man considereth those things which are next him, and not them a farre off, which should be moze to be enuied, if enuie were a vertue.

quest. Why is Enuie compared vnto fire?

An. Because it alwaies mounteth: for there is no man so mightie, that Enuie will sticke to assaile, and surmount him also, if it be possible.

quest. What was the cause of the death of *Socrates*, being so innocent a man?

An. The enuie of the *Athenians* : a vsuall thing in that citie : which caused also the death of *Themistocles*, and *Aristides* the iust.

quest. Why do the Poets faine that *Marcias* was beaten of *Apollo*, and *Thamiras* had his eyes put out by the *Muses*?

An. To declare that how mightie soener a man be, he hath some bodie that goeth about to make himselfe equall with him : which is a passion almost like vnto Enuie, but not so much different from vertue.

quest.

quest. What was the cause of the sodeine death of *Diodorus the Sophister?*

An. The thought that he tooke, because he could not resolve a question that *Scilpho the Philosopher* put to him in pastime. And excessive thought ought not to fall into the heart of a vertuous man.

quest. What meane the Poets, by faigning an Eagle alwaies to gnawe the heart of *Promethens?*

An. To declare the continuall studie of *Prometheus*, who was verie learned, and wise in *Astrologie*.

quest. whereof commeth it, that in the time of *Ptolome* there were founde so many *Mathematicians*: in the time of *Xerxes* so many pleasures: and in the time of *Nero* so many Musicians?

An. Because subjects do alwaies give their mindes to that which pleaseth their Prince.

quest. wherein did *Vespasian* most declare his wicked nature?

An. Because he surrendred the greatest offices into the hands of the greatest *Sibbers*, that afterwards hee might haue their goods confiscat.

quest. why did the *Persians* ordaine, that he which procured to establish new lawes amongst them, should bee put to death?

an. That they might alwaies continue in their old customs.

quest. How may the Iust and vniust be knowne?

An. By lawe, and not by nature.

quest. What is the foundation of Lawes?

An. Vertue.

quest. How did *Chrysippus* paint Iustice?

An. In forme of a virgin, hauing a seuer, graue, and fearefull countenaunce, and yet neuerthelesse honourable, thamefast, humble, and full of maiesie.

quest. What is Nobilitie without vertue?

An. It is a thing stuffed with pride and violence.

quest. Shewe me I pray you, what things are contrarie vnto vertue, and which are like thereunto?

An. The contrarie of wisdom is foolishnesse, and the like to it is subtiltie. The contrarie of Constancie is inconstancie, and his like is obstinacie. Softnesse hath for his contrarie feeblenesse of heart, and hardnesse for his like. Inuice is contrary to Justice: but crueltie is kin to Justice.

quest. why would not *Plato* returne home to his citie, although he was greatly required thereunto by the people?

An. Because they would not vnderstand iust and reasonable causes: and because he could not get them by any meanes to acknowledge the same.

quest. What is Innocencie?

An.

An. It is a certaine nature so well ingrauen in the heart of a man, that it causeth him that he cannot, nor may not do hurt to any man.

quest. What is hee that worthely deserueth to bee called happie?

An. He that goeth about most of all to resemble God.

quest. Which be the vertues that do conduct or bring vs to heaven?

An. Charitie, faith, hope, pietie, religion, and godlines.

Quest. what things are contrarie to them?

An. Hatred, incredulitie, dispaire, impietie, Hypocrisie, and wickednesse.

quest. Which are the Morall vertues?

An. Prudence, Iustice, strength, temperance, magnanimitic, magnificence, liberalitie, stoutnesse of courage, meeknesse, innocencie, continence, grauitie, fidelitie, and chamefastnesse.

quest. which be the vices that are contrary to the said vertues?

An. Imprudence, Iniustice, surie, intemperance, pride, vain glorie, couetousnesse, fearfulnesse, choler, noysomnesse, incontinencie, rashnesse, infidelitie, and boldnesse.

Quest. Is vertue the soueraigne goodnesse it selfe, or the way to attaine thereunto?

an. It is the Ladder to climbe thereunto.

quest. May vices be turned into vertues, and vertues into vices, by the varietie of the time, places and customes, or no?

An. Yea, considering the diuersitie that is amongst the people, in their maner of liuings.

quest. May a yoong man be wise?

An. Wisedome cometh not, but by a long space.

Quest. Nobilitie, doth it proceed of vertue?

An. Yea: and of nothing else.

quest. what is requisite in an Historie?

An. That it declare first the Counsels, and after the doede, and thirdly the issue, called of the Latine Authours, Euentum.

quest. why were lawes established?

An. To brydle the wickednesse of our mindes.

quest. which is the most daungerous Ignorance?

An. Not to know God: and afterwards not to knowe himselfe.

quest. May a Captain ouercome Fortune with prudence?

An. Very hardly, considering that Fortune is by the Poets made a goddess, and placed in heauen.

quest. why is vertue so much to be beloued or embraced?

An.

An. Because she is confozmable to reason.

quest. Why ought not wise men to feare death, but rather to desire the same?

An. Because that our life is nothing else, but a prison.

quest. what Poets are to be eschued and chased?

an. Those that write onely to please and delight the eares, and to corrupt youth.

quest. wherein consisteth the force of an armie?

an. Some say that it resteth in counsell, others in the fortune of the Captaine: some say that it consisteth wholly in the hearts of the souldiers, others in strong holdes, and some that the souldiers be well armed and appointed.

Quest. what warres be lawfull?

An. Those that be made, to obtaine peace.

quest. why was *Octavian* the Emperor esteemed happie?

An. Because he raigned in peace 56. yeares.

quest. Is it a fable or Historie, that *Gyges*, by vertue of a ring that he had, was made king of *Lydia*?

An. If it be true that *Polycrates* the Tyrant, by reason of a stone called a *Sardone*, did auoyd all dangers: and if it bee credible that *Appollonius* did liue a hundzeth and thirtie yeares, alwaies as it were at the floure of his age, by vertue of seuen rings that *Iarcas* gaue him: and if a man may beleue the two ringes forged by *Moyfes*, the one for

214 *Morall and politique Questions,*
loue, the other for obliuion : and if the ring of Bacchus be
true, this historie of Gyges may also be believed.

quest. VVhy did they prepare Arkes and Pageants of
triumph at Rome?

An. To flurre men to vertue.

quest. what was the true meaning of the three Sirenes?

An. They were three harlots, which with deceits, and
with sweetenesse of their voyces, vsed to deceiue those that
were giuen to banquets and pleasure.

quest. why was the temple of *Diana of Ephesus* erected?

An. Some think that it was built by the will of God :
some say that it was for religion, or for the pride of men.

quest. VVhy is it said, that worldly pleasure is like to a
Laborinth or Maze?

An. Because the enterie thereof is easie, but the com-
ming out verie hard.

quest. VVhy did Nature make *Mercurie*?

An. To make Alchimistes fooles, and couetous men
poore.

quest. VVhereof proceedeth it, that the Philosophers
of our time, are for the most part couetous, and of euill life
and maners?

An. They turne vertue into vice, because they see prin-
ces to make now no account of those that be vertuous.

quest.

quest. VVhereof proceedeth the credite that Flatterers haue of Princes?

An. Princes for the most part be great louers of themselves: and therefore do loue those that do praise them: in which point they doe resemble certaine beaues which can scarce see at noon daies, and in y^e dark their eyes be very cleer.

quest. VVhereof commeth it, that dogges do alwayes barke at those that be ill apparelled, ragged and torne lyke beggers?

An. Those are the Dogges of the Citties, accustomed only to see people richly and well apparelled: and contrariwise the Countrey dogges do neuer barke at any peasant or begger.

quest. why is wine forbidden women in some countries?

An. Because it prouoketh lecherie: a thing verie vncemely in women.

quest. VVhat meaneth this prouerbe. Take away the light, and euerie woman is of like conditions?

An. Perhaps because they would be all naught, if shamefastnesse did not let them.

quest. VVhereof commeth it, that for the most part the learned haue verie euill sight?

An. It commeth of the paper which they do oftentimes handle: for there is nothing more hurtful to the sight then whitenesse. Or else we might rather say, that much studie both coole the partes of the bodie, specially those, which are colde by nature, as the braine, the stomacke, and hindreth

hindreth digestion: in suche wise, that by euill digestion, steame engendreth in the bodie, and stoppeth the conduith: then the eyes as partakers of such passions, are debilitated.

quest. Of what power is Nigromancie and Witchcraft?

An. If a man may beleue the dreames of many wizards, it can staie the course of the element and of the sunne, it can make the moone to be as redde as blood, appease the winde, make the earth to tremble, enchaunt beastes, and cause a man or woman to be loued perforce.

quest. But how can the Nigromancer doo such straunge things?

An. With perfumes, coniurations, ceremonies, charms, and carothers.

quest. What is he that is like vnto the image of *Sardanapalus*?

An. A man well proportioned of bodie, but of brutish nature.

Quest. what doth Fortune represent, with her apple of golde?

An. That good spirits are accompanied with good Fortune.

quest. what meaneth a Plough, in the hands of a laborer?

An. That trauell is the true treasure of man.

quest. What signifieth a Wolfe carrying a Lambe in his mouth?

An.

An. A man that careth not what hurt he doth to another, so he himselfe haue the profit.

quest. What betokeneth a man with his purse open?

An. That a wise man spareth nothing for his health.

quest. What signifieth a ship sunke in the bottom of the Sea?

An. That the perill of other ought to make vs take better heed.

quest. What doth the Ants carrying of come represent vnto vs?

An. Those that liue of the sweat of other mens browes. They teach vs also in youth to prouide for age, as they in haruest do prouide to liue withall in winter.

quest. How may wee represent gratitude and acknowledging of good turnes which we haue receiued?

An. By a Stozke that nourisheth the damme.

Quest. And great trauell with litle profite, how should we paint that?

An. By a childe that swimmeth.

quest. What is to be vnderstanded by a Serpent?

An. That an euill disposed person, cannot accustome himselfe to goodnesse.

quest. What signifieth a man that is painted with gold in
E c the

the right hand, and fire in the left?

An. That he is not woorthie to be a partaker of the felicitie, which hath done no friendship in time of aduersitie.

quest. What doth he betoken that breaketh his head against the wall?

An. That he esteemeth his life but a little, which contendeth with great men.

quest. What representeth a *Quadrant* vnto vs?

An. That nothing ought to be done without counsell.

quest. What is Enuie?

An. An horrible monster.

quest. Where is her habitation?

An. At the Court.

quest. If she should happen to be banished from thence, whither would she goe?

An. To *Monasteries* and *Conuents*.

quest. Whereof proceedeth it, that children do not loue the father so well as the father doth the children?

An. Loue is alwaies aduanced, and doth neuer turne backe againe: specially for the desire that a man hath to make his posteritie perpetuall. Or rather it proceedeth of this, that the father hath nothing of the sonne, but the sonne hath and holdeth all of the father.

quest.

quest. VWhereof commeth it, that although euery man is desirous of knowledge, yet very fewe do apply themselves to sciences and artes?

An. Because to attaine to sciences, great paine is to be taken: and man is subiect to his pleasure, a thing contrary to contemplation. Or else some do want the right way and meane to studie.

Quest. why is a Philosophie painted naked?

An. Because both in veritie and Philosophie, there needeth not couerture: but it is necessarie that all things be handled plainly and purely, and ought to bee voyd of all sophisticall colours and carnall affections.

quest. why did *Euripides* say in his Tragedie intituled *Medea*, that womens wit is vnapt to goodnesse, but verie well enclined to unhappinesse?

An. Because a woman is a creature vnperfect: and where perfection is not, there can rest nothing that is good.

quest. why is the counsell that a woman giueth vpon the sodaine of much estimation, and that which she doth deuise and studie nothing worth?

An. Euen as vnreasonable creatures are induced and prouoked to their actions, without any resistance, by a certaine superiour occasion, which is Nature: euen so the woman although of her selfe she bee euill, yet the vnderstanding and knowledge that Nature hath giuen her (whiche will not bee deceiued, ne yet abuse or deceiue any person) both prouoke her at the first motion to giue good aduice. But if she haue leisure by studie to follow her owne inclination, all that she will do shall be nought worth.

quest. Why be women more couetous then men?

An. Because they know that no man will set by them without riches.

quest. Why be reasonable creatures of so short life?

An. The perfection of transitorie things is not measured by time: for the life of reasonable creatures, although it be shorter, yet is more desired then the life of brute beasts.

quest. Why is death called the last of all terrible things?

An. Because she is terrible both to them that thinke to be immortall, and also euil liuers, and to those that die of a violent death: but not to others.

quest. Why is needling deemed a good signe, and not yexing?

An. Because needling commeth from the head, which is as it were the lord and ruler of the bodie.

quest. Why is it a thing so shamefull to kill a woman?

An. Because she is weake, and not able to resist.

quest. why did the Painter *Phidias*, paint *Venus* setting her feet vpon a Tortoise?

An. To declare that a woman of honour is no runner out of the doores, but keepeth her selfe within her house.

quest. Whereof commeth it, that many Ladies have so greatly esteemed the leaues and seede of *Agnus Castus*?

An.

An. Because it is enemie to Lecherie.

quest. Why did nature ordeine, that when Bees doo engender, no man can see them?

An. To teach vs shamefastnesse and modestie.

quest. Why are cloathes of silke better esteemed, then those of wooll?

An. Because silke is moze fine and light, better coloured, moze bright and orient then wollen.

quest. VVhat is it that breedeth enuie most in man?

An. To be sadde and melancholicke.

quest. VVhat maner of motions hath enuie?

An. Slooue and heauie.

quest. Of what age is she?

An. Olde, crooked, withered, hauing a pale and leane face, her tongue infected with poyson.

quest. From whence commeth the beautie that is in the neckes of Pigeons, and in Peacocks feathers?

An. Of the varietie and diuersitie of colours.

quest. what is the propertie of mans heart?

An. To faine and dissemble.

quest. why is the *Camelion* so maruellous?

An. Because he transformeth himself into all colours.

quest. Whereof commeth the brightnesse that is in rotten wood?

An. Nature sheweth vs thereby, that there is nothing so abiect, but it hath some vertue.

quest. What is the propertie of the *Sirenes*?

An. To bying death by singing.

quest. Wherein consist the effects of vertue?

An. In words and in deeds.

quest. How may a man seeme gentle in his behaviour?

An. By his gate or going, by countenance, by his manner of living, and aboue all things, by his ciuilitie.

quest. How are secret aduertisements disclosed?

An. By letters, by weapons, in loue, and by courses of armes.

quest. How must a man do reuerence?

An. By putting off his cappe, and bowing downe his head.

quest. How ought a man to obey his Superiors?

An. With fidelitie, good will, deuotion, feare and hope.

quest.

quest. How is a man modest in his behaviours?

An. When his hand is on his stomacke, his eyes looking on the ground, and his mouth shutte.

quest. In Chiromancie, what signifieth it when the mount of the Sunne is eleuated, or bowing downward?

An. It betokeneth much good, or much euill.

quest. And that of *Mercurie*?

An. Goodnesse or dulnesse of spirit.

Quest. And that of the Moone?

An. Happie or infortunate voyages.

quest. And *Mars*?

An. Good or euill fortune in battell.

quest. And the Triangles?

An. Strength; euen as Angels do signifie riches.

quest. How is the life of man diuided?

An. Into a life contemplatiue, ciuill, solitary, and wild.

quest. What thing is most hardest to be tamed?

An. *Precessitie*: which the goddes themselves cannot resist.

quest. what is requisite to be considered of our birth?

An.

An. The conception, the foeme, the birth, and nourishment.

Quest. From whence commeth deceit?

An. Of Trust.

quest. what be the properties of a wise man?

An. To rule the Starres, to know and gouerne himselfe, not to quaille through the assaultes of Fortune, with good discretion to spend the time, not to be afraide of death, and to liue neither in feare nor hope.

quest. what is the state of a couetous man?

An. Neuer to haue rest, and to be alwaies gaping after riches.

quest. what is the estate of Courtiers?

An. To be nourished with hope.

quest. what is the estate of him that loueth vertue?

An. To aspire alwaies to honourable things.

quest. which are the goods of the soule?

An. Vertue and her traine: honour, glozie, quicknesse of spirit, memozie, counsell and discipline.

quest. wherein consisteth true Philosophie?

An. To endeouour to liue vertuously.

quest.

quest. What is a chaste woman?

An. A miracle of miracles, the path way to immortallitie, a heavenly thing, and an inestimable fortresse.

quest. Chroniclers, can they set forth or illustrate the fortunes of noble men?

An. Yea.

quest. And Poets likewise?

An. They do no lesse delight, then instruct.

quest. Which be the goods of the bodie?

An. Nobilitie, riches, friends, dignitie, an honest wife, many children.

quest. What is Felicitie?

An. Fortunate vertue.

quest. Which be the true goods, and which the counterfeit of the bodie, of the soule, and of Fortune?

An. The counterfeit goods of the bodie are, deformitie and sicknesse: Of the soule, vice and ignorance: and of Fortune, base estate and pouertie.

quest. What is Miserie?

An. It is a vicious and infortunate life, full of sorowes and perilles.

quest. VVherein consisteth the musicke of the soule?

An. In temperance, but as some hold opiniō in strength.

quest. what is the office of an excellent Painter?

An. To know sundry kinds of beasts, the differences of their sexe, their age, their properties, and other things.

Quest. why were the wise women called *Sibille*, esteemed diuines?

An. Because they were the Secretaries and Trompets of diuine misteries.

quest. VVhether is it harder to vanquish a monster, or to bridle the affections?

An. The affections are most hardest to be subdued.

Quest. what is the office of a Conquerour?

An. To pardon the conquered.

quest. what be the properties of harlots and Curtizans?

An. To be full of wilie fetches, damnable deuises, tyrannous, scoynfull, subtile, licozous, euill conditioned, with alluring looks, and shamelesse iestures.

quest. VVhy do men loue to weare ringes?

An. Because the same by circle resembling the heauen, and the precious stone the starre, besides that, for the most part they are endued with maruellous vertue, they giue also a certain gladnes to y^e eie, & to the hand an honoz.

quest.

quest. How is the chastitie of *Lucretia* knowne?

An. By her death: as the like of *Penelope*, by long abode, *Virginia* by the disaine of her father: the *Almaine Ladies* by the halter, wherewith they were hanged. *Cloelia* by the siue: *Sulpitia* by the Temple; *Dido* by her ashes: and *Hippo* by her leaping into the sea.

quest. Which be the instruments of Chastitie?

An. The Target of *Medusa*, the Necklace of *Iasper*, and the Chaîne of *Diamonds* and *Lopazes*.

quest. Whereof commeth it, that the *Palme tree* representeth *Constancie*?

An. Because the more it is oppressed, and the greater waight it hath, the better it is.

quest. What is the propertie of age?

An. To make a man to be good of experience, wise in his doings, of good counsell when time requireth, modest and temperate in word and deed, & graue in considerations.

quest. Why ought a man to auoyd carnall loue?

An. Because his pleasures do incontinently decrease, but his sorowes do stil remaine: and he is stuffed with vanities, dreames, and vaine hopes.

quest. What is carnall loue?

An. It is a furoꝝ full of care: a strong sorow, and a weake strength.

quest. What properties haue the fountaines of *Chius*?

An. To make a man foolish and hard of understanding.

quest. And those of *Paphlagonia*?

An. To make them drunke that drinke thereof.

quest. And that of *Suses*?

An. To make the teeth fall.

And that of *Tharsa*?

An. To make the voice pleasant and harmonious.

quest. And that of the Sunne?

An. To burne in the night, and to be cold in the day.

quest. What that of *Garramanta*?

An. To freeze twice in the day, and burne twice in the night.

quest. What that of *Exampus*?

An. Bitter, filthy, and naught.

quest. What Fountaines of *Arabia*?

An. To make cattell change their haire.

quest. What that of *Epirus*?

An. It lighteth that which is put out, and putteth out that.

that which is lighted.

quest. What that of *Carthage*?

An. To cast forth oyle to heale beasts withall.

quest. What that of *Neptune*?

An. To make them to die that do drinke thereof.

quest. What the water of *Dalmatida*?

An. To make him amorous that drinketh thereof.

quest. The Rubie, wherefore is it good?

An. Against poyson.

quest. What the Granat?

An. To exhilarate and content the person.

quest. The Balais, what is his propertie?

An. Neuer to be hotte with any fire.

quest. What the Saphire?

An. To make humble and chaste.

quest. The Iacint stone, the Ametist, Sardonie, and the Asbeste, wherefore be they good?

An. Against the plague, drunkennesse, euill fortune, and fire.

quest. The Chrysolith, Girasol, the Iasper, the Turquis, and the Agat, wherefore serue they?

An. To restablish the braine, to make inuisible, to staunch blood, to escape a daunger, and to giue good breath to him that runneth.

quest. The Beral, the Cassidonie, the Corneline, the Corall, the Christall, and the Adamant?

An. To make the person amorous, to preserve the vnderstanding, to mitigate hatred and anger, to resist lightning, to quench the thirst, to drawe flesh and yron.

quest. which is the most worthy person, the man or woman?

An. God hath alwaies giuen increase of excellency vnto the last creatures that hee created. And because the woman was last created, and is as it were the chief of y^e worke of God: she is truly the worthiest of al, being made of y^e most excellent creature that God created, that is to say of man.

quest. Which is most subiect to their appetites, either the man or the woman?

An. The woman was mosse purified in her creation: and so she subdueth her appetites best.

quest. Tell me the properties of the Phenix, the Egle, the Swan, the Faucon, the Popiniay, the Crane, the Pelican, the Pecoock, the Nightingale, the Turtle Doue, the Pie, and the Crowe?

An. To be immortal, high minded, a good singer, to haue good wings, to be beautifull, vigilant, amiable, glorious, delectable, sad, chaste, royal, and to prognosticat y^e time to come.

quest. The Larke, the Cocke, the Quaile, the Swallow, and the Storke, what properties haue they?

An.

An. To be pleasaunt, magnanimous, delectable, sadde, and mindfull of a good turne.

quest. And the Lion, the Tigre, the Elephant, the Unicorn, the Beare, the Hyena, the Wolfe, the Panther, the Rhinoceron, and the Leobert?

An. To be vigilant, swift, obedient, humble, furious, inhumain, a deuourer, to smel well, to be faire, and of great courage.

quest. The Beuer, the Hart, the Squeril, the fallow Deare, the Ape, the Foxe, the Gray or Brocke, the Martine, and the Wolfe engendred of the Hart?

An. To be prouiding, of long life, nimble, fearefull, a counterfeiter, craftie, sleepe, honozable, and spotted.

quest. What signifieth the colours of white, green, yelow, golden, pale yelow, orenge colour, blew, pale, and carnation colour?

An. Truth, hope, gladnesse, diminution of amitie, inconstancie, hate, and reuengement, friendship, treason, and sorow.

quest. The chaungeable colour, the violet, the skie colour, and the Tawnie?

An. Inconstancie, gouernment, high estate, and lowe.

quest. The mount of *Venus*, being eleuated or declined, what signifieth the same?

An. Loue or hatred.

quest. The mount of *Saturn*, another token of Palmistrie,

A point in Palmistrie, and a parte of a mans hand.

what.

An. Riches or penertie.

quest. How ought every age of man to be governed?

An. Sucking babes with milke, the Infant with rods, the childe with shame, the young man with good discipline, the man with armes, the olde man with good counsell, and the latter age is deceit and twise childish.

quest. What be the titles of the Sunne?

An. The Sunne is called the father of the day, the gouernour of nature, the life of the bodie, the eye of the world, the heart of nature, the king of the Starres, and the visible sonne of God.

quest. Which be the wings of Time?

An. The time past, the time present, and the time to come.

quest. What be the teeth wherby Time doth consume all things?

An. The day, the night, life and death.

quest. What is the cause that in our time men be not so excellent as they haue bene in times past?

An. It is Nature which daily groweth worse & worse, or else it is because vertue is not so much commended or esteemed at this present, as in times past it hath bin. Or else it may be saide, that it is the custome of each age to make complaint of the present state.

FINIS.

